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INITIATION:

THE SELF AND THE "SELVES."

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(*Part II.*)

II. *The personality, or astral body.* (*Sukshma Sharira.*) The physical body is the outward material expression of the personal image called the "ethereal astral form." If there were no personality, there would be no personal character and no personal appearance. If there were no "astral body" existing in the "astral light" (the memory of the world-soul), there would be no visible corporeal image reflecting its characteristics; and without that expression on the material plane the personality could not be seen with the physical eye.

The personality of a man is the expression of the sum of the attributes manifested in him. As these attributes are many and of various shades, and moreover continually subject to change, it is not only (like the physical body) a very complicated thing, but also very changeable. Not only does it change during the period between the cradle and the grave, but it changes to a certain degree every moment of time; for each new experience produces a change in man's personality, and it may truly be said that no man is exactly the same personality which he was a moment ago. While the grossly material appearance of man undergoes only a gradual change,

the "astral man" changes more rapidly. The state of consciousness in man's personality constitutes his "self," and, as these states change, the "selves" of a man are very unstable and changeable things.

What is it that is personally conscious in man? Surely his personality, and not the body of flesh and bones which he inhabits; for the body, without the life that comes from the inner inhabitant, would be a corpse. In this personality we discover two aspects: First, as a living and sentient being; secondly, as a thinking entity. These aspects are described by Shankarâchârya as two envelopes of the soul, a lower and a higher one, as follows:

(1) The envelope of the soul constituting *the body of life* (*Pranamaya Kosha*, corresponding to the *Linga Sharira*). He defines it as "being constituted of *Prana* (life), with its five-hood of vital airs and its five-hood of powers to hear, speak, etc." This is the living animal man hidden within the visible body. His consciousness is the product of the sum of the sensations which he receives from external nature by means of the impressions that come to him through the organs of sense, and it continually changes according to the nature of these impressions. Such a temporary self-consciousness can be called neither real nor permanent. It exists for a moment, to be changed the next; and the reason why we do not every moment find ourselves another personality is on account of the continuity of impressions and the memory that links them together.

(2) The envelope of the soul constituting the *body of thought* (*Pranamaya Kosha*, corresponding to *Kama Manas*). This is defined as "*Manas* (mind), with its five-hood of powers for perceiving, joining, and collecting ideas." While the consciousness of the animal man is made up of external sensations, that of the mind is made up of thoughts, ideas, and memories. The *Sukshma Sharira*, according to Shankarâchârya, is the seat for the manifestation of all the higher and lower powers of man. Its lower activity refers to the functions of animal life; its higher to that of the world of ideas. Man is

a thought living within a realm of ideas, comparable to a sun surrounded by a galaxy of stars; but unless he has found the true sun of his heaven and become identified with it, sometimes one and again another of these stars will take the place of the sun of his system and become the centre of his personal consciousness, around which all the impressions and memories will collect. The thoughts in the mind of man are "spirits," forms of his will and imagination, born from ideas and nourished by his will. Each thought in man is a separate entity in the same sense as each cell in his body has its own individual state of being. Each thought may become an objective reality in the mind and usurp dominion over the remaining ideas. "Fixed ideas" are hypertrophied states of thought, forms of obsession, difficult to cure. Each mental state leaves its indelible impression within the mind. Having left the field of our consciousness, it is a "departed spirit," a slumbering ghost that may be brought back to life again when the sun of our consciousness enters its being. Therefore a re-awakened memory of a previous state of being may again assume the rôle of our inner self.

Modern psychologists, ignorant of the true inner nature of the constitution of man, are frequently puzzled by phenomena of multiple personality, manifested in cases of trance, hypnotism, obsession, somnambulism, etc.; for instance, the case of Molly Fancher, in whom were observed five different states of personality, called respectively: "Sunbeam," "Idol," "Rosebud," "Pearl," and "Ruby." There also often appears the higher personality speaking with contempt and ridicule of the lower one; giving instructions for the guidance of the latter; having tastes, likes, and dislikes directly opposed to the other; and manifesting a knowledge which the outward personality never had. In such cases there is only one body, apparently occupied by different personalities; but there are different "selves" manifesting their presence successively in one and the same person.

The spirit of man is the gardener, the mind is the garden, the soul the soil, ideas the germs, and thoughts the plants

which under the sunshine of desire grow into "selves." In the soil are the germs of all the different personal characters, such as we find upon this earth; and within one personality there may grow up almost any character known to history. Thus the mind of man is a world peopled with many beings, whose ruler changes according to the idea predominating therein. The ideas entering the mind may be compared to comets or cosmic mists condensing into stars, developing into worlds, and sooner or later disappearing. A man ruled by a certain idea or desire is a different personality than when possessed by another; and such ideas are relatively real and far more enduring than visible things, each having its own individuality.

In looking back over my past life I do not find it a smooth-running current, with myself as the same person moving along; but it seems rather a series of periods strung together, like a river with many windings and small and great cataracts. I find my own self like a series of images, appearing at a certain period as playing a given part upon the stage of life, and at another period another part: a number of personalities belonging to one individuality, like a row of beads linked together upon one string. There are the child, the boy, the soldier, the student, the amorous fool, the perplexed philosopher, etc., while all these different images are essentially myself. To revive my memory of one is to re-awaken its consciousness; but unless thus called into objectivity, they sleep in the subjective realm.

But what is it that creates these astral and personal "selves" and looks down upon them as if they were strangers? Experience teaches that this is a still higher and inner Self, superior to the personal "selves" and standing nearer to God, which means nearer to the realization of divine, universal, and unlimited Being. Shankarâchârya describes it as follows:

III. *The causal body* (*Karana Sharira*), having the following attributes: (*a*) It is formed of the ineffable conception of individual existence (separateness from the eternal One); (*b*) it is the cause of the two bodies, the luminous (astral) and the dark (physical) body; (*c*) in its own nature it is a conception of

self (*a-juana*); and (*d*) it is the seat of *Buddhi* (the spiritual understanding).

This is the silent spectator who causes his own astral and physical body to grow; the individuality which is unaffected by the life or death of the personal images which it created; the Self that sends out its "selves" to act upon the stage of life, not only during one personal existence but through innumerable reincarnations or "projections of itself into terrestrial life;" the individuality which manifests itself in successive bodily appearances upon the earth or other planets; the spiritual man who lives in his own light and consciousness, a radiation of the divine Âtma, while the successive personalities created by him are born, live, and die. While that spiritual Self identifies its consciousness with that of the person, it partakes of the joys and sufferings of the latter; but in its own self-consciousness it is unaffected by the conditions of the personality, whether the latter is asleep or awake. Its light illumines the personality like a ray of sunlight illuminating a crystal, bringing to it messages of a higher state of existence than the merely animal-intellectual plane.

It is this presence of the light coming from the superior Self that endows the personality with intuitive knowledge, the product of experiences which the superior Self obtained in previous existences, and which enables him to realize the actuality of immortality. The superior Self is immeasurably greater than the personal "selves;" in it is stored the knowledge gained by successive existences through æons of ages, and only a small portion of its divine qualities finds expression in one personal appearance during one terrestrial life. The realization of the superiority of the immortal, individual Self over the personal mortal "selves" caused Victor Hugo to write:

"I feel in myself the future life. I am rising, I know, toward the sky; the sunshine is on my head. The earth gives me its generous sap; but heaven lights me with the reflection of unknown worlds. Winter is on my head, but eternal spring is in my heart. The nearer I approach my end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is a fairy tale and a history. For half a century I have been

writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, and song. I have tried all, but I feel that I have not said the thousandth part of what is in me. When I go down to my grave I can say, like many others, 'I have finished my day's work;' but I cannot say, 'I have finished my (eternal) life.' The tomb is not a blind alley; it is a thoroughfare; it closes with the twilight to open with the dawn. My world is only beginning. The thirst for the Infinite proves infinity."

Of this clarified spiritual body, Shankarâchârya describes two aspects, namely:

(1) *The body of (spiritual) knowledge* (*Vijñânamaya Kosha*), which is "the spiritual understanding" (*Buddhi*), with its five-hood of powers for (spiritual) perception. Spiritual knowledge is *real* knowledge. The lower mind (*Kama Manas*) does not know eternal truth; it merely forms its opinions in regard to it by collecting and comparing ideas—drawing inferences by way of logic, argumentation, and reasoning; while the higher mind (*Buddhi Manas*) sees, feels, contemplates, and directly understands and realizes the truth, *Buddhi* being the spiritual understanding itself. That which is eternal in man knows eternity: that which is perishing in him is concerned with the world of phenomena. For this reason the science that deals with phenomena has nothing in common with occult (spiritual) science, which results from a direct recognition of truth. The only real knowledge is self-knowledge. That which I have realized myself, and not the information received from another, is my own knowledge. Each principle can have self-knowledge of that only which belongs to its own self; therefore the spirit of God in man penetrates into the divine mysteries, while the science of the material mind is a complicated piece-work and cannot grasp eternal truth.

(2) *The body of bliss.* (*Anandamaya Kosha.*) Of this, Shankarâchârya says:

"It is the product of the ineffable conception (illusion) of individual existence formed by the *Karana Sharira*, arising from the desire for individual selfhood and love for separate being, which proceed from a still imperfect knowledge of truth. The divine illusion of Self thus formed says to itself: 'This five-hood of envelopes is my own; this form or image is my

own; this life, this mind, this understanding is my own.' It regards wisdom as its own property, just as one considers a house his own; it beholds its own individuality as if it were something distinct from the universal Self."

IV. *The Universal Self* (*Âtma*) is the one reality, the truth which is above and beyond, but nevertheless within, everything; "the joy of being conscious of its own being (*Sat-chit-anandam*"). It is that state which can be fully realized only by overcoming the illusion of egoism. Its realization is called *Nirvana.*

In the light of these teachings the course of evolution represents itself as follows: Within the one and undifferentiated world-soul there arises the desire for individualized divine existence. This gives rise to the conception of "self," with separate knowledge, powers, and possessions; and this desire causes the descent of the spirit into matter, creating a thought-body, which by means of the astral influences produces an astral form (personality), finding its ultimate expression in a visible, physical form according to the laws of material nature. Thus the absolute, infinite consciousness produces a state of relative consciousness; the individuality creates a personal image; "the mountain gives birth to a mouse," and the mouse imagines itself greater than the mountain. The creature cannot know the creator, because the creator is infinitely greater than the image which he created.

The lower the creature sinks into materiality and sensuality the more does it shrink and become unconscious of its own divine nature and origin—until after many lessons taught by disappointments, wasted efforts, forlorn hopes, vanishing joys, and sufferings, it begins to realize the illusive character of its fancied isolation and separateness. The light of spiritual knowledge coming from above begins to dawn upon the terrestrial mind—calling man to come up higher. After many trials and failures in many lives he begins to listen to the silent voice; he sacrifices the delusion of self; and as the consciousness of his true divine nature awakens in him, he becomes initiated into a higher state of existence, a man "reborn in the spirit," with

new powers of perception and action, such as had been heretofore dormant in him.

Without this sacrifice of self that arises from the recognition of the unity of all being, no real spiritual progress is possible; and even the higher intellectual development depends upon the recognition of the one real and universal truth. We may fancy to be or to know this or that thing, but fancying does not make it true. Eternal truth is self-existent and independent of all our fancies, influences, opinions, deductions, and imaginations; it needs no defence and no recognition; but *we* need the recognition of truth, and this depends solely upon the manifestation of truth within ourselves. No man can reveal the truth to another; he can only guide him. The truth itself must reveal itself within the soul. Truth is universal, like the sunlight. It manifests itself, not as a special favor, but wherever no obstacles to its manifestation exist. The obstacles which hinder the manifestation of the one reality in ourselves are our own errors, prejudices, and misconceptions. The removal of these is the final object of all occult and metaphysical study. It is the ultimate purpose of existence for every human being in this or any other world.

THE INFLUENCE OF IDEALS.

BY ABBY MORTON DIAZ.

CALLING attention to the objectionable in our civilization is not necessarily pessimism. On the contrary, if done with a view to improvement it is optimism, since it implies three good things: faith, hope, confidence—confidence in our higher possibilities; hope that these may be made actual; faith that they will be. It all depends upon the point of view.

Dwelling upon evil may cause a despair fatal to progress; dwelling upon good may prolong a satisfaction equally dangerous. This is especially true of our so-called civilization, which is defined as the "uplifting of all the individual members of society—morally, mentally, and socially." Barbarism is a state in which the strong prey upon the weak. It is a plain fact that we are now compelled to enact laws innumerable to keep us from preying upon one another—laws guarding every possible point of approach. Each period uses its own weapons. Those of the present can accomplish disaster as much more widespread and ruinous as mind can outreach the weapons of the old barbaric times. The "raiding" effected by a "corner" in wheat, or a "combine" in coal, may reach every family in the land. Then there is the highly respectable individual raiding, done on the well-approved business principle—get as cheap as you can and sell as dear, with small regard to the "mental, moral, and social uplifting" defined as civilization.

In spite of our modern methods of defence by the protection of human laws, shrewdly devised schemes wreck both human homes and lives. Can it be said that the scheming "uplifts" the schemer? On the old maps there were different depths of shading that marked off the different conditions—as barbarous, half-civilized, civilized, etc. The multiplicity of our

laws alone shows how difficult it is for us to keep our hands off of one another; but we might rank as half, perhaps as three-quarters, civilized, considering our philanthropies and charities, though the need of these is our reproach, and the *justice* of a complete civilization will make them needless; for the educational plan of that possible period will furnish opportunities sufficient for bringing out, in every child, the individual possibility for good and for use. The eternal law of individuality will prevent the monotony of equality, or similitude. No one can take in more than his capacity allows. This much must each one have, and the duty of providing it belongs to those who assume the management of human affairs. With the capacities fully developed the people at large will then establish their own public libraries, hospitals, art galleries, and the like; and no longer will the many work at starvation prices to gain wealth for the few to do this in the name of philanthropy.

As to who will do the disagreeable and mere mechanical work, when all shall have the use of their higher faculties, the *principle of Oneness* would decide that if undesirable work must be done, it is not just to set apart a certain portion of the community for doing it. Divisions should result only from differences in capacity. Also, as *expression is law*, everywhere visible, man cannot escape it. Therefore, any management which calls for "mere mechanical" ability, leaving the higher faculties unused, is contrary to the divine law. A universe conducted on such a purposeless plan would be unworthy an infinite creative Intelligence. What would be thought of even a human designer who should construct an elaborate piece of mechanism, the marvellous and exquisite contrivances of which were without purpose?

It is true that all work is honorable, but this quality alone does not suffice for a complete human living. It is honorable to polish spoons, to pick up pins, to measure off ribbons; but to devote human existence exclusively to such work does not fulfil the *law of life*. Had there been intended a fixed division between mind-workers and hand-workers, humanity would have been created in two distinct classes—a mind-class, having mind

and no hands, and a hand-class, having hands and no minds. Our factory term, "hands," shows a common idea of the best way of creating human beings! The reason that hand labor is considered "low" is because it has so long been associated with ignorance. Labor cannot degrade nobility; nobility will elevate any kind of labor. Think how our noble-men, Lowell, Emerson, and others, would have ennobled even the commonest farm work, and our noble women the commonest household work! With mind, heart, and soul culture made universal, there would be neither low nor high.

But "work," as at present conducted, is not always to remain the same. As the natural forces have been made to serve us within the last sixty years, observe how tallow candles have been replaced by incandescence; hand-looms by steam power; stage-coaches by railways; horse and foot and water-craft by electricity! Cataracts are being harnessed into service. Prophetic science tells of forces in earth and air, as yet too closely held, but some time to be applied in ways at present inconceivable—not always for the enrichment of the few, however, while the toilers toil on, as is now the case. They will be made to forward the general "uplifting" which shall mark us as wholly civilized. A portion of the human family is not always to spend existence in the depths of the earth. Warmth and light are to be furnished in ways now unthought of, and so it is of other needs and labors.

As to house labor, let it not be supposed that "the eternal womanly" is always to be a cooking-stove attachment, or that food will continue to be used in its present state of crudity. Furthermore, the act of feeding is not always to claim its present degree of consideration. It does not yet appear just how bodily life will be sustained after half a century more of applied forces and applied intelligence, when nourishment shall be taken simply to keep the body in best condition for uses of the spiritual self—the real being. This, once in full control, will insure us that human freedom which is known as yet but in name. As a step toward this end we have but to disturb the prevailing contentment which thinks it right that multitudes

should pass their whole earthly existence almost entirely on their lower or rudimentary plane.

"Can you attend a very interesting and instructive lecture this evening?" was asked of an intelligent young woman in a garment department. "Oh, I should *so* like to!" was the reply; "but when we are through our work we are too tired to listen." From men and women everywhere come similar replies: "Too tired!" "No time!" "All used up!" Look at them, the host whom no man can number, caged within four walls, looking out from behind iron railings, imprisoned for life, planning money, thinking money, counting money, guarding money! So many longing for time to read, time to study, time for music, and for the delights and refreshment of outdoor life —in a whole year getting perhaps only two weeks of Nature!

A business man who had these longings sometimes "stole time" (mark the common expression) for a singing lesson. Chief among his enjoyments was family and social singing. He would snatch at least five minutes for "a tune or two." His yearning for nature was equally strong. But for these the cruel pressure of business allowed him only the briefest periods. In the early part of an illness, not expected to prove fatal, he occupied himself with a book of a high order. "I never have had time to read," he said, "and I must improve this opportunity" —the opportunity of sickness! Later, when asked one day if there were anything he would particularly like, he said: "Yes; singing. I have never had enough singing." And so he passed away, in the prime of life, with life's deepest yearnings unsatisfied, life's highest purposes unfulfilled: the illness itself brought on by that too well-known cause—*business worry*. This is but one instance of thousands who perish in striving to earn what is termed a *living*. How few see the sarcasm of the term!

Substitute idleness? All would like it? By no means. There is no one who would like it. The law of the universe is *Life*, and life is activity. But occupation is not necessarily activity. At present it is largely a toil, a burden, a grind, a repression, a strain, a struggle, a hindrance to the fulfilment of the law of life. It is only by contrast that entire rest has

been made to seem heavenly, since in itself nothing is more irksome. The nature of activity is joyous. The flowers seem joyous in their blooming, the birds in singing. It is joy for an artist to paint his picture, or to carve his statue; for the poet to indite his poem; for the composer to write his symphony, and for the performer to render it; for the author to write; for the thinker to think; for the light-footed to dance; for the swift-footed to run; for the designer to plan; the constructor to build; the inventor to invent; the discoverer to discover. *Rest?* Why, heaven as a condition of rest would be hell! Blessed be activity—a wholesome, natural activity! And how those who come after us will enjoy it, "when this cruel war is over"—this money war now raging—leaving them the chance to be as good and as free as they were created to be!

Goodness abounds, even now. There is more of it than can be used; some people say they have to lay their goodness aside for a part of the time. But, nevertheless, it abounds. Human beings all admire what is admirable. Truth, honor, affection, justice, courage, excellence—all *respond* to these, even if not living them; and the response proves these qualities to exist in our inmost nature. This being the case, such qualities are some time to be lived, since nothing is created without purpose. Should the piece of mechanism just spoken of be actually discovered—one having uses beyond visible requirements—it would be sure proof of a state of things demanding these very capacities. By the same token we have prophetic evidence of a human life now made impossible by the strife and selfhood of money-getting. Sixty years ago we were as well fitted as now for our present improved conditions. And we are now equally well fitted for those of prophecy. As our special methods and appliances could not have been planned by past generations, so we may safely trust those of the future to the advanced wisdom of the future.

As to what everybody will be doing, if money-getting is to be supplanted—it will be something better, and more humanizing. The question is about the same as if a family dwelling in the cellar, absorbed in cellar life and accommodating themselves

to underground conditions, were to ask what they would do should they make a change and live above the ground. Small idea they would have of the upper life, with its light and airiness and its varied activities! So of the human family dwelling in the lower region of selfhood, which, alas! is declared by even the superior among them to be its perpetual abiding-place. Conducting their affairs on that narrow basis—with its necessary rivalry, contention, and crowding; its repression of the higher tastes and longings—they have small idea as to what awaits them in the light and freedom of the higher state: where the human shall know itself in full touch with the Divine; where the good of each will be the good of all, and the spiritual man will find full expression and have complete dominion. Neither can they know of their absolute fitness for all this.

What shall we be doing? *Living.* There will be time for it. The vexing human problems—of capital, labor, crime, the unemployed, pauperism, etc.—will have been solved. There will be a system of education causing the development of all good qualities and the useful activities of every one. This will render needless our present reforming, rescuing, supporting, and penal work. The word *charity* will be marked "obsolete." We shall enjoy the delights of human companionship now scantily allowed us. We shall have time to know each other by heart; shall get each other's best thought and most interesting experiences, especially those of the higher life. We shall be on terms of intimacy with *our lower relations*—even down to the pebbles and mosses; we shall get the confidence of the flowers; enjoy to the utmost the woods, the sky, and the sea. The government will be of, for, and by the people—a government of *mutualism.* We shall have an actual civilization as it is defined: a state which insures the "uplifting of the individual members—mentally, morally, and socially." All will give forth of their best, and of this all will receive.

There will be plenty to do: suspected forces to be brought into service and others sought out; nature's secrets to be discovered; the air to navigate and explore. The planets are yet to be reached—perhaps it is a long quest; but there will be

plenty of time and plenty of helpers, supplied by multitudes that are freed from the toil which would have been theirs under the old conditions, and fitted for the service by a "mental, moral, and social uplifting." Mind is to supersede electricity as a means of communication—and, by the way, this will no doubt be our means of reaching the planets, since Mind is universal. Spiritual man is to dominate the fleshly, and also to control the elements. All this will come in the direct line of natural progress, the word *nature* itself meaning "a state of becoming."

True, it will be a long time in becoming. Therefore, begin quickly to prepare the way. It will come through the general recognition of the law of *Oneness*, and all its demands in the way of individual unfoldment. This general recognition depends much upon the religious training of children. As they will soon be managing the human world, give them true ideas as to what such a world should be in order to fulfil the whole law of God. They should be taught that whatever existing conditions conflict with the three great divine laws—life, individuality, oneness—are *irreligious*, and that by these all human arrangements must stand or fall. The "inner voice" must be recognized as the restraining power, and as bringing every child consciously in touch with the divine Indwelling. This consciousness will cause them to regard themselves as above any unworthy thought or action. The fact that every one has this Indwelling will insure from them a reverence for all of whatever condition. Teachers themselves should possess exalted ideas of a human world as shaped in accordance with the divine plan, that they may inspire the children with enthusiasm for a glorious world-building.

Now, as to these high ideals, duty does not end with acceptance. Immediately upon belief comes the responsibility of declaring and extending it. Send out the thought. Form thought-centres; *be* thought-centres. "The power of a high ideal established in a community is incalculable."

CONCENTRICITY:

THE LAW OF SPIRITUAL DEVELOPMENT.

BY J. ELIZABETH HOTCHKISS, A.M., PH.D.

(*Fourth Article.*)

THE church as an organization is the counterpart of man's spiritual development. It must grow with his growth, adapting itself to his comprehension; ever upholding the light of Truth for his spiritual guidance, but never resorting to undue influence or compulsion: for man is more than the temporal church. Man is eternal, and the church is but the instrument by which he shall come into possession of his kingdom. The church is for man, not man for the church. The very centre of ecclesiastical power must recognize the individual freedom which lies in the willingness of obedience. No outward form, no acceptance of dogma will suffice. "As he thinketh in his heart so is he." To be a Christian, the principles of Truth must spring up within, and through the inner forms of man's intellect—time, space, and causality—they will become the outward visible expression of the inward spiritual grace.

To believe is not alone sufficient. A man must live according to the principles of eternal Truth. It will not suffice for him to establish a reputation for sanctity and think in his heart the works of corruption. He cannot serve God and Mammon. The subtle workings of the mind must be comprehended before he can grasp the justice of the Almighty. If he *fear* evil he will have cause to lament that "That which I feared has come upon me." If he contend with the devil, then he believes in more gods than one. If he agonize in prayer, he proves a lack of faith in the omnipotence of God; and not receiving answer to such prayer, even his faith will eventually desert him. "Per-

fect love casteth out fear" (I. John iv. 18). To persist in self-denial shows the continuance of desire, and works injury by the duality of mind. False conditions will cease to exist only by directing the thought away from them. If prayer is centred in self and dictates to the Almighty, for the sake of gaining the material objects of desire, it lacks the element of aspiration. It is not for the lower to control the higher. In order to gain its rightful dominion the spirit must become master of the flesh.

As we look back upon the two selfish planes of experience the one lesson that points to the attainment of spirituality is self-sacrifice, the *denial of the will*, of which Christ is the embodiment. We find the will centred in desire and then the will centred in self. Both must yield obedience for the attainment of the Christ. The Christ is not the personal but the spiritual, and the Comforter is the second coming of Christ to be realized in the individual experience. Religion, it must be remembered, is the psychological development of understanding—from multiplicity of spirits, through duality in the separation of good *and evil*, to the final comprehension of Unity, in which is the One Good (God), the one spiritual centre, the one manifestation of law. Through these we trace the historic course of religious development. Unity is the lesson of experience. It is the unity of spirit that makes all men one in the Father, even as was Christ—that Unity in which there is no selfishness, but all are known to be the Whole. As there is no separation, this spiritual unity transcends all relations that belong to the forms of the intellect; consequently in identity there are no spirits, but the *One* Spirit and the one Divine Will.

The man of form and habit belongs to the phenomenal world of limitation, in which he sees through a glass darkly; but in the mirror of the soul he shall see himself as the real man, conceived as the perfect image of God, which once appeared to the senses in the form of its inverted reflection. It was inverted by reason of partial understanding, which is limited to the seeming facts of the sense experience. But wisdom is gained by perception. This perception, if compelled to follow the rugged path of experience, can learn its lesson only by in-

direction; that is, by the reaction of spiritual Truth through the denial of the will. In the gradual breaking down of the human will, the eyes that close in death may at last perceive "face to face" the image of God. This is salvation. When the personal is merged into the principle of Divinity the Source of life has been revealed. Life that was always eternal had no beginning and can have no end. The eternal present is assured to Life, but to define the span of life by the limited forms of the intellect is to find the beginning in birth and the end in death. Such a conception can only give rise to a doctrine so utterly degenerate as that of "original sin," in which the bondage of heredity sees the beginning of life in the evil of human existence.

Ignoring this divine image, the materialist has no further conception beyond the limitations of procreation. The material body, however, is being constantly renewed. No man carries with him the body that was given him at birth. There is complete change, at least once in seven years—it is even supposed to be twenty times in one year, and yet life continues.

While each shall bring forth fruit after his kind, the quality is determined by the character as expressed in the forms of the intellect, and is subject always to the higher spiritual operation of concentricity. Man made in the image of God is perfect. It is the realization of this image by which alone he can be healed. If he were the helpless plaything of fate; pursued by a relentless Nemesis; tossed upon the sea of doubt; subject to the shifting standards of opinion, the duality of law, and the differences of ecclesiastical doctrine; a prey to every adverse influence; a victim of hatred, malice, and all uncharitableness; held in subservience by the conventionality of Church and State —then indeed would his life be hopeless. But fortunately the spiritual plane is above all limitation, and presents the calm, restful freedom by which man shall have "dominion over every living thing." The freedom of the individual is the most sacred birthright of mankind. This is more than a human privilege: it bears a divine prerogative. Its source is in the *original goodness* of his nature, the divine image of God, in the realization of which he shall know eternal Life.

That fatal subservience of the intellect to material conditions demands that man shall be freed not only from environment, but from his false conceptions of himself. To become master of the whole phenomenal world he must realize that *happiness is not dependent upon condition or environment.*

Lastly, man must assert his freedom from the body. It is not the ear that hears, nor the eye that sees. These are but the instruments for his use. So long as the organs of spiritual activity are self-centred they will be subject to exhaustion. Sin, sickness, and death arise from the violation of law. So long as the brain is the centre of intellection, insanity will increase. The centre is spiritual, not material. This sense of self-centredness is the root of all degeneration. Regeneration comes from the consciousness of an inward *spiritual* centre of being. The physical power is limited. It is not so with the spiritual. The physical organs are depressed by excess of responsibility; by over-intensity of emotion, whether of joy or grief; by the intemperance of self-indulgence, whether of pleasure or pain; and by the effects of stimulants and narcotics.

To calculate the number of sensations received by the brain and stored up by the memory in the course of a life-time, if fully realized in the consciousness, would be sufficient to unbalance the mind. A single thought becoming persistent and fixed is often the cause of insanity, thus proving the necessity for freedom. The physical brain, however, is not the true centre of thought, and must not be made to bear the burden of feeling. Fortunately, it is possible "to cast the burden upon the Law."

The spiritual centre, the noumenal, is an expression similar to the terms of geometry which are without location, for the reason that they transcend the limitations of time, space, and causality. To the conception of the finite mind they represent an exact but unlimited thought. The understanding that comes at the end of life as the bitter fruit of experience needs to be realized at the beginning. "The pure in heart shall see God." This simple truth is the secret of health and happiness, and may be accepted at the beginning of life by direct perception. It is a realization of the perfect image of God. It is

sufficient to overcome the sense of isolation, loneliness, confusion, and distress that belongs to the phenomenal world; and it requires only to turn the back upon the inverted reflection, the representation of man, and perceive him as a spiritual reality, to know that *the spiritual man is the real man, and that all spirit is "one with the Father."*

All concentration of mind, all meditation, all the lessons of experience lead to the understanding of concentricity, which is harmonious activity at the centre of being. In it is peace, love, happiness, and freedom. When Christ healed the sick and cast out devils and worked miracles, transcending all empirical laws, it was in the realization of this truth. He worked according to a spiritual law. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life" (Matt. xix. 29). Owing to a limit of understanding, there is a tendency for the mind to become absorbed in a false centre, in the material or the personal, but the loss of the lower means a gain of the higher spiritual centre through the perfect freedom of mentality. Jesus spoke in parables to the multitude because hearing they understood not, and seeing they perceived not, but to his disciples he said, "It is given unto you to know the mysteries of the kingdom of heaven" (Matt. xiii. 11). He explained to them that they failed in casting out devils *because of their unbelief;* and again: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you." This encouragement to his disciples to *follow* him rather than to *worship* him is repeatedly given, but the Church has fallen into an abject subservience to his ministry by which it has failed to manifest his spiritual power.

The time will come when the proof of faith shall be given in performing the works of Jesus. As confession is good for the soul, to unburden the mind and freely give the confidence to a spiritual guide is half the work of salvation. The Christian minister shall yet give absolution with that vitality of

faith by which he shall work miracles indeed. By giving comfort and consolation in distress with that inspiring vitality of regeneration he shall prove the grandeur of his mission. The practising metaphysicians of to-day are demonstrating the healing influence of spiritual grace. Jesus Christ left no formula by which he healed the sick, yet the words that fell from his lips were all-sufficient: "Peace, be still." "Fear not." "Let not your heart be troubled: ye believe in God, believe also in me." "Be ye therefore perfect, even as your Father in heaven is perfect." "Peace be with you." "My peace I give unto you." "Arise, and walk." The practical vitality of Christ's teaching bore the utmost simplicity, but for two thousand years its esoteric light was destined to be clouded, owing to the separation between God and man that was involved in religious superstition. To become "one with God" in obedience to the expressed teaching of Christ is falsely judged even to-day to be little short of sacrilege. But the present importance of his words is no less than it was in his day. "Wist ye not that I must be about my Father's business?" (Luke ii. 49).

Science has proved the indestructibility of matter and the continuance of force. In entering upon the work of experimental psychology, it has been able to demonstrate many psychic phenomena. Thought-transference, in obedience to the spiritual law of unity, which I have here defined as concentricity, is now healing the sick and working independently of all material means. The day is not far distant when science, in accordance with its mission to "prove all things," shall demonstrate the continuance of life, and "death shall be swallowed up in victory."

If the occult sciences are placed, then, in the hands of intellectual and scientific men, or restored to the Church, much good may be evolved therefrom. Let the sceptics be of such a character as was the "doubting Thomas," and the cause will be strengthened rather than weakened by honest doubts. The testimony of Thomas has done more to prove the fact of the resurrection than that of all the other apostles put together, for the others may have been persuaded by their faith and enthu-

siasm ; they may have seen an illusion. This would be the natural conclusion of the sceptic ; but Thomas was not prepared to believe on faith until his reason had been satisfied, and he exclaimed : " Except I shall see in his hands the print of the nails, and put my finger into the print of the nails and thrust my hand into his side, I will not believe." No honest mystery need fear to give a proof to honest doubt, which shall be, if possible, a demonstration of its reality ; and Christ did not hesitate, but replied : " Thomas, reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side : and be not faithless, but believing " (St. John xx. 27).

It must be admitted that this testimony of the doubting Thomas, whether it be materially or psychologically explained, is an incontestably strong proof of its reality. But the conclusion defines the true spiritual character, as being convinced by spiritual impression rather than by material proof. " Blessed are they that have not seen and yet have believed." A natural affinity for the truth in a state of subjective concentricity may thus preserve one from that exhausting path of experience which has been here described as the " way of the wandering Soul." When we eliminate the degree of enlightenment, all faith in its nature is one. Religion in itself is not limited by the testimony of the senses ; neither is it a question of the intellect. It is more truly spiritual, and its effect upon the nervous system is to control the energy and so direct its expression as to attain the highest development of its powers.

While we appreciate the superiority of Christianity over every other religion, yet it would be manifestly unchristian to deny other religions and their millions of earnest followers the advantages of their worship, the fruits of their faith, and the likelihood of their salvation. With this version of religion and the knowledge of the concentric process of spiritual growth, we find that all religions, pagan and Christian alike, have this element in common—there never lived a race of beings that has failed to express, in however primitive a manner, an instinctive recognition of a higher spiritual power. Intellectual differences are therefore the development of mentality that may lead to

every variety of creed, but quite a separate thing from the awakening of the spiritual nature and the recognition of the spiritual Principle.

In comprehending the subjective nature of faith, we may understand the words of Paracelsus without the shock that they would otherwise have given to our sacred regard for Christianity: "It matters not whether the *object* of your faith be true or false, the end attained will be the same." Paul spoke thus to the men of Athens: "For as I passed by and beheld your devotions I found an altar with this inscription, *To the Unknown God.* Whom therefore ye ignorantly worship, him declare I unto you. . . . And the times of this ignorance God winked at" (Acts xvii. 23, 30). Indeed, as we begin to grasp the psychological value of these words, their broader meaning gives a new beauty to the teachings of Jesus Christ, in that it unites their underlying principles with all nature and with every race of men. It explains why he said to all, "Become as little children;" that is, with simple, childlike faith, and not hampered with the doubts and differences of the mature mentality. But this moment of conversion which brings an illumination of insight into things spiritual is but the beginning of the soul's awakening. We must not ignore the necessity for intellectual growth. Christ never commanded his followers to remain as little children. He even held out to his disciples every encouragement to "grow in grace," and offered a stimulant to their awakening consciousness in such words as these: "I have yet many things to say unto you, but ye cannot bear them now" (St. John xvi. 12).

A universal religion is the dream of the Church; but so long as we seek it objectively in the harmonizing of creeds, in the multiplicity of religious functions, and in the duality of good and evil, the end will never be attained. Indeed, it is not desirable that all men should be cast in the same mould. It is sufficient that they are governed by the same underlying principles. The forms and material emblems of religion are simply the means for conveying spiritual suggestion to the worshipper and producing a subjective condition of the mind. They are

properly suited to his degree of spiritual enlightenment, but never to the intelligence of that divine Being who is the object of his worship.

We shall readily detect, in the history of religion as well as in that of the individual, a constant development away from the material—and yet through the material—toward a complete spiritual enlightenment. Christ took upon himself the human form as the perfect medium between God and man, and in emulating him is "the Way, the Truth, and the Life." Having thus attained a subjective spirituality, a sincere desire to get understanding can never be thwarted, nor can genius ever be dispelled. It is only upon the foolish and ignorant that truth may impose a restraint. This veiling of the sacred mysteries, in which the Church has always sought protection and preserved the sacredness of the holy of holies as a conception of truth, is a wise provision of nature, a protection to itself and to the unenlightened as well; for a sudden revelation will always occasion a nervous shock or a totally false conception of its meaning to one who is unprepared for its reception, and these precious pearls of wisdom are necessarily misused by those who are ignorant of their purpose and value.

If to one there should come a flash of revelation, it is a mistake for him to condemn the screen as an obstacle to the advancement of others, never realizing that as soon as they too have attained the power of insight by means of this sacred energy the barriers can no longer exist to them, for *no man can be controlled beyond the point of his enlightenment unless he give his consent to it.* In other words, nature's creations seek the light as the seed germinates and shoots upward in its growth. Under the influence of cultivation and judicious directing of the energy it gradually attains subjective independence with the conscious power of self-expression and self-control.

And now, having penetrated to the inner temple of subjective concentricity, we must still realize that only one-third of the world's population is within its portals, and they must constantly feel the pressure of the remaining two-thirds from

the outside. If they are breathing a rarer atmosphere in this divine ether in which the two-thirds could not sustain life, they have grown more highly sensitized and become aware of the constant action of the equalizing process and the effort of nature to restore the balance of power. The saints of old, even Christ himself, were solely afflicted by the blind rage of the remaining two-thirds. Mind ever seems to be at the mercy of brute force, and refinement ever a prey to jealousy and envy. History and nature are always repeating the little story, told by Frances Hodgson Burnett, of the beautiful girl in the garden among the roses and the rough working-girl of the mines, who, passing by with her pick over her shoulder, paused for a moment to gaze over the hedge and bitterly exclaimed: "She's on the inside and I'm on the ootside, and theer's the difference!" Yet the same elements of spiritual growth existed in both. The girl of the mines possessed a true nobility of character. The very envy in her heart was not the contemptible thing that is so often misconstrued. It showed a desire to do likewise and to rise superior to her surroundings. It proved an awakening to the higher life within her, and an instinct for spiritual light.

Such a nature when forced or thwarted is capable of only blind, unreasoning fury; but, meet it with relaxation and help it to attain its spiritual development, and the underlying energy can be as well converted to good as to evil purposes. This same principle is largely applicable to all revolutions and "strikes," and the Government should constitute itself a careful scientist in the proper care and control of its storage batteries, which are all the more precious for being a human power.

The mission of the Church is to become skilful in the shaping of human character—not to antagonize, but to develop. The purpose of the minister is to become in his personality the representative of the Christ, to fashion the young soul in the line of its spiritual development, to teach the conservation and proper directing of human energy, and the importance of every choice in its effects upon the forming of character; for the most skilful artist in self-control is always bound to produce

the best results; and following that which appears to be the "straight and narrow way" is the biblical law for the "conservation of energy." In order to use judiciously his spiritual means of control, the minister must be a wise student of human nature, an adept in the science of truth, and a master spirit among men. The simple desire to be "on the inside" does not constitute him one of the elect, any more than the girl with the pick over her shoulder possessed the right to be gathering roses in the garden.

It is not only as an example to mankind, but in a vital, life-giving sense, that Christ is the medium between God and man for the descent of the Holy Spirit. He had a mission to perform more than to win and control the attention of mankind, by means of faith, for the habitual contemplation of spiritual life and the development of spirituality. It is this actual communication of the Holy Spirit that is signified objectively by the laying on of hands. Philosophy and science may satisfy the mind, but religion is needful to inspire the imagination in order to gain spiritual vitality. It is largely by hope that we live, both physically and spiritually, and the spiritual hope is for *everlasting* Life. A belief in the continuance of Life, by arousing the energy and directing the will, must therefore assist largely to its attainment.

The material mediums of religious belief are like the rounds of a ladder by which the individual climbs to heaven, each serving its purpose in its turn, and each lifting him one step higher. In mounting upward he leaves the means behind. Each in turn is sacrificed that he may find the Comforter—"the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you" (St. John xiv. 17). Thus he advances step by step, even as the child learns by fairy tales and then by parables, and oftentimes by sad experience, before he is ever wise enough to grasp the unvarnished truth and comprehend the nature of Divinity.

Finally, having harmonized the discordant forces, what conclusions shall be drawn concerning this latent energy? It is

the power of growth, the power of progress. Not more than one man in any age has possessed it pre-eminently, and yet all possess it in the degree of their understanding. Its harmonious activity brings happiness to the individual. Among the ignorant it is a blind, brute force, often accomplishing more harm than good, and too often subject to unauthorized control. In the enlightened it is an inspiration, a means of creation and an instrument of power. Its purpose subjectively is for the development of character. In considering the body as a medium through which the spiritual energy may express itself, we shall at once perceive the vast importance of health, just as a perfect instrument is always requisite for the best results. It has much to do with the phenomena of influence; therefore in its action and re-action it concerns all the human relations—such as love, hatred, friendship, authority, marriage and divorce. Still further, it is life, according to its endurance, for time and eternity.

To recognize its vigor is therefore a matter of the utmost importance, and it is consequently for the purpose of gaining immortality for the soul that the Church assumes control of the individual, presenting for his emulation the example of Jesus as the perfect man—constantly rectifying his errors and directing his energy by every means in its power, and teaching even in its architecture the lesson of concentricity by turning the attention toward the highest pinnacles of thought. The very spire of the material church suggests the converging of the ideal into the conception of unity. The atmosphere of the church gives peace and rest in a "dim religious light." Its service in every phase is meant to be uplifting, presenting hope in the forgiveness of sin and untold blessings in the attainment of righteousness. "When two or three are gathered together" in mutual faith, the communication of their joyousness should amount to ecstasy. This occurs in many religious observances, although it is too often an uncontrolled energy and much of its power is lost. With the harmonious rhythm of music, as found in the church service, we have attained an excellent emotional condition for spiritual growth. We must

now impose the responsibility of the will, or subjective control through the intellect, in order to maintain a perfect balance of receptivity and convert the spiritual power thus gained into an active principle. In this wise, the character is formed in obedience to the spirit, and can be moulded by the Church through the various stages of its spiritual enlightenment.

The highest conception of truth, however, is gained in silence. The law of concentricity may then act harmoniously, because freed from all distracting influences. The human will is withdrawn, leaving only the perfect habit of its activity. The attention is fixed within, and the whole energy is turned toward the centre of Being. By this exact focus of the intellect under subjective control, the mind gains lucidity for the conception of spiritual truth and harmony for its expression; and through indirection, "In such an hour as ye *think not*, the Son of Man cometh" (Matt. xxiv. 44). Thus may we apply the law of concentricity toward the progress of spiritual development. It is important that we should recognize its value in the establishing of the perfect church and its vast importance to the individual, who, hindered by circumstance, contending influence, and environment, is still struggling to express himself in the highest spiritual truth. The course is not so deviating as would at first appear, for like the spiral it returns upon itself in ever-advancing progression; and the spiritual consciousness having once obtained the first ray of light, there is no limit to its conception.

MYTHOLOGY AND "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

MYTHOLOGY is not, as Max Müller claims, "a disease of language," nor are myths "silly, savage, and senseless." Mythology is ancient metaphysics. Like metaphysics, it occupies regions beyond the habitable space of this world. It is a Science of Being, and more fruitful than much which in the past and at the present day passes for metaphysics.

Metaphysics was first distinctly constituted a science by Aristotle. To him it is (1) the science which has to do with Being as such—Being in general, as distinguished from the special sciences, which deal with particular forms of it; (2) the science of knowing; and (3) the science of God, the absolute unity of being and thought—subject and object. Mythology answers these three. There will be found below abundant evidence regarding the mythological teachings on Being as "the self-existent," "the self-becoming One," "the One," "the One of One," "the One without a Second," etc., all of which is the main substance of the first and last points. That mythology is "a science of knowing" is proved by its name. The Greek *mythos*, anglicized into *myth*, is synonymous with the German *Gemüth*, which etymologically means *mind*—undisclosed thoughts of the soul. These are and can be no other than those of Being, and in proportion as they attain definite form, do we *know*. Knowledge is from within.

Mythology, then, is not fictitious or even conjectural; it is a narrative of facts—spiritual, metaphysical facts. It is a collection of symbols, emblems, idols, etc., which are mental formulas for *that which lies beyond*—the meta-physical.* Though it failed now and then in its personifications, and mistook shad-

* It is doubtful whether Aristotle used the word *metaphysics*. The term is said to have originated with the Neo-Platonic collectors of Aristotle's works, who inscribed on a portion of them τὰ μετὰ τὰ φυσικά, indicating either that this part

ows for realities, it nevertheless always meant to express the Universal Mind. Said Maximus Tyrius: "*Men* make distinctions between the gods. They are not aware that all the gods have one law, one life, the same ways: not diverse, nor mutually hostile; all rule; all are of the same age; all pursue our good; all have the same authority and dignity; all are immortal; one is their nature under many names." By these words, the famous Neo-Platonist meant to vindicate mythology as an expression of the Universal, and the disinterested student of mythology sees the same Unity everywhere. All the gods merge into one another, and the only real idea that one can grasp, when he comes to the true character of the gods, is that of Being. Polytheistic distinctions, vague personifications, and manifold forms are to be found everywhere in mythology; but *mythos*, *Gemüth*, *mind*, unites them all, and the philosophical perspective sees them only as differently colored phantasmagorias or dissolving views.

It is customary to say that modern thinking or philosophy begins with the Ionic philosophers. At the head of these stands Thales (B.C. 636). To him "the principle (the primal, the original ground) of all things is water; from water everything arises and to water everything returns." *

Thales does not define what he means by water; he simply substitutes "one mystery for another." Mythology had ascribed the world to Oceanus and Tethys, personifications of Being. Thales placed a mental formula, a *physical* principle, instead. He and his successors were simply speculative philosophers after the later mode. What is gained by substituting a mental or physical formula for a divinity? The latter is at least a plastic form, while the former, as in the case of Thales, is simply an abstraction or a new picture, but no explanation. The symbol of a personality was to primitive thought more comprehensive than a mental formula.

At the risk of a conflict with modern Egyptologists, I will

should *stand* or that it should be *studied* after the physics of Aristotle. Μετά means *along with* as well as *after*, and may also be translated *above*.

* A. Schwegler: "Abrisz der Geschichte der Philosophie," p. 24.

attempt to demonstrate the metaphysical sense of some of the Egyptian gods, in hope of seeing mythology recognized by modern metaphysicians as a Science of Being. The Egyptian religion is not a single phenomenon. It lasted through perhaps five thousand years and underwent innumerable changes. The Egyptian priests held, no doubt, esoteric theories. About thirty thousand gods were counted in the complete Greek Pantheon, and millions in the Hindu. The Egyptians did not have so many.

Whatever the religion of the Egyptians may have been in the beginning, whether zoolatry, ancestor-worship, star-gazing, or something else, the thought of Power was central. Says Tiele:* "The central thought of all Egyptian thinking was: 'Life in its eternal, unchangeable foundation, and its innumerable modes of manifestation.'" And this Power was to them awful beyond expression, enduring through all changes, filling all space, the one original, and (as the "Book of the Dead" says) "living in truth," "truth itself." This Being guided and blessed them in life, and the happiness of eternity was to be in union with it.† The word they used for this "concealed" Being was *nutar* or *neter*, which literally means "the one ever renewing his youth, the imperishable one."‡ Renouf says: "The Egyptian *nutar* means Power§, which also is the meaning of the Hebrew *El*;‖ and he declared that *nutar* never became a proper name, as, for instance, *Brahman*, which in Sanscrit meant originally Power, the same as *El*. It resisted for a long time the mythological contagion, but at last it yielded like all other names of God, and became the name of *one* God."¶

* C. P. Tiele: "Vergelijkende geschiedenis der Egyptische en Mesopotamische godsdiensten."

† "Book of the Dead," or, as better translated, "Book of the Soul's Transformation."

‡ On the meaning of this word see the discussion in Renouf's "Hibbert Lecture."

§ This Power was probably meant by Hecatæus, when he wrote: "They take the First God and the Universe for one and the same thing."

‖ Ilu, Il, El, Allah, Amen, Yahveh, Jah, Dyaus, Deus, Theus, Zeus, Jehovah, Jove, and Lord are all in reality identical, and names for the Monad and First Cause."—*Robert Brown:* "*The Great Dionysiak Myth.*"

¶ Max Müller: "Chips from a German Workshop." Vol. I., p. 363.

The late Heinrich Brugsch* gave it as his opinion: "There is no doubt about it, *nutr* (nutar) stands for God's name." † It means *the active power which bears and creates all things in their periodic existence, giving youth and new life.* The word, therefore, covers entirely the original meaning of the Greek *physis* and the Latin *natura*, which, according to declarations of a brilliant scholar, mean *the uninterrupted activity of Conceiving and Bearing*," viz., the everlasting transmutation of Being into the Becoming. Brugsch continues:

"In this way the names of the gods of Egyptian mythology receive meaning and ready comprehension. *Amun*, from the root *amn* (hidden, concealed), means the active power of nature working in secret; *Chnum* (Chnubis, Chnuphis, Kneph) and *Ptah* represent the formation or plastic power in the eternal generation of things; *Usiri* (Osiris), the periodic active power of the sun; *Anhur* (in Greek *Onuris*), the power that moves the heavenly bodies and the heavens," etc.

The following texts I translate from Brugsch, substituting *Being* where he writes *God:*

"Being is one and only, and there is none other.

"Being is (a) Spirit—a concealed Spirit—the Spirit of spirit (or the Original Spirit)—the great Spirit of Egypt—the Divine Spirit.

"Being has been from the Beginning, from the first Beginning—*is* the first Beginning, and was when nothing was; created that which is, and is the father of Beginnings.

"Being is the Eternal—is eternal and without end—is always and eternal—exists from endless time and will be in all eternity.

"Being is hidden and nobody has seen its shape—nobody has interpreted its form—is hidden from gods and man—is a riddle for all creatures.

"No human being can name it—its name is hidden—its name is hidden from its children—innumerable are its names—many are its names, nobody knows their number.

"Being is truth—lives by truth—is nourished by truth—is king of truth—rests upon truth—creates truth.

"Being is life, and we live only by it.

"Being is father and mother—the father of fathers and mother of mothers—bears, but is not born—conceives and bears itself—creates, but is not created—the creator of its own Form and moulder of its own Life.

* Religion und Mythologie der alten Egypter." I., 93.

† Consistently he ought to have said: The Absolute, Being.

"Being is Being and nothing else—that which lasts in everything—the everlasting, which multiplies without being diminished—the many-formed and many-membered.

"Being is the creator of all that is, that was, and shall be."

Beneath the mixture of non-sense, sublime philosophy, pantheism, polytheism, and ancestor and animal worship in the Egyptian religion, modern Egyptology sees a substratum of pure monotheism, as, for instance, in the hymn to Ra, published in "Records of the Past" and too long to reproduce here. It rivals the Science of Being found in the above translation. That Egyptian mythology was simply some expression of the manifoldness or Protean character of Being seems evident from the fact that the Egyptians were accustomed to regard the various divinities as nothing more than different names of the same God. This is plainly seen from combinations like Amun-Ra-Tum-Harmachis, Ptah-Sokar-Osiris, etc. Amun, Ra, Phthah, Sutech, Osiris, Chnum, Atum, and Thoth are all represented as the "Most High," "the Only God." The following words of Chabas especially carry weight:

"No mythology has ever possessed so great a store of fantastic and complex myths engrafted on a simple principle like that of monotheism. In this system it would appear as if man and the shades of the dead were imperceptibly bound by one immense chain to innumerable deities representing the special modes of being, the forms and the will of the Universal Being in whom the whole centres. . . ."

The French savant is thus indorsing my assertions about mythology as a Science of Being.

The principal divinities seem to have been Ammon, Khem, Kneph, Phthah, Ra, Osiris, and Neith. Plutarch tells us * that, according to Manetho, the Egyptian priest and historian, the word *Ammon* (Amun, Ammies) means the hidden or concealed god. Here, then, we have another name for Being. The *old* Egyptian spoke of "a creator self-created," "a creator of the universe," "a soul of the sun," "the chief father of gods," "a mother of gods," "the husband of his mother," "a goddess-

* "On Isis and Osiris." IX.

mother of the highest god, whose glory proceeded from herself," and attributed all these terms to Ammon as well as to some of the other gods mentioned below. The idea of Ammon as an incomprehensible divinity—as Being—remote from man, hidden and mysterious, was too metaphysical for the uninitiated Egyptian. Ammon was therefore at an early date conjoined with Ra, the sun, and worshipped as Ammon-Ra, "the lord of existences and support of all things." Sir William Dawson says: * "It is not difficult to perceive that the king of gods, Ra or Amun Ra, is the equivalent of Il or El, the supreme god of the Semitic races, and the Elohim of the Hebrew Scriptures."

The earliest form under which Being seems to have been considered in most, if not all, mythologies is the generative principle. This principle in Egypt was called Khem. His figure is an unsightly object in Egyptian sculpture. He was called "King of the gods," "the lifter of the hand," "the lord of the crown," and "the powerful." He bears the title of Kamutf, "the bull of his mother," in allusion to his relation to nature. Khem (Khnum, Noum, Chnouphis) seems to be simply a form of Ammon, as he commonly holds his member in his hand. He is even called an incarnation of Ammon-Ra. Existence is but an incarnation of Being. He is unmistakably the god of mysteries. Lucian declared that the Egyptians "were reputed the first who had a conception of the gods, an acquaintance with religious matters, and a knowledge of sacred names." Was it for that reason that Egypt was called "the land of Khem," and was there hidden in that name the proclamation that it had solved the riddle of Being?

In perfect consistency with his nature as one manifestation of Being, Khem—as Mariette Bey remarks upon the inscription: "He who fabricates"—may be the genetrix matter of the gods. If Khem be considered in that light, we can best understand the nature of Kneph (Cneph, or Nef), who is singularly allied to him. Both Khem and Kneph have been called the Logos, the Demiurgos, the worker. Khem is then the

* By-paths of Bible Knowledge. VI.: "Egypt and Syria."

Demiurgos, who creates the world out of himself, while Kneph is "the divine spirit or soul considered as forming the scheme of creation," as Rawlinson * says. Bunsen † connected his name etymologically with Nef (breath), and Wilkinson ‡ traced some curious analogies between him and the Holy Spirit of the Christian Trinity, declaring emphatically that Kneph was "the idea of the Spirit of God," retained when Egypt "forsook the purer idea of a single deity." Eusebius speaks of Kneph as the "divine intellect which was the Demiurgos of the world, giving life to all things;" and Iamblichus is still more explicit: "This god is intellect itself, intellectually perceiving itself, and consecrating intellections to itself." Let us concentrate all these definitions and say that Kneph is Mind, Being as Mind. Probably in harmony with this conception, the inhabitants of the Thebaid called Kneph "unborn and immortal," as Plutarch asserted. Lepsius denies that Kneph can be styled "the highest god," and thinks that only in conjunction with Ra may he be considered as such. This is probably simply a case of "one god merging into another"—another manifestation of Protean Being.

Khem, then, seems to be the physical view of Being as manifested in existence, and Kneph the psychological view. We have still another view represented by Egypt: the mechanical. Phthah (Ptah) is that view. It was a beautiful idea that made Phthah the son of Kneph. Nothing can exist in externals or on the mechanical plane except it comes from Mind. The Greeks identified Kneph with their Hephaistos, and the Romans with their Vulcan—artisan gods, mechanical manipulators. Kneph was always painted blue, the ancient symbol of *eichton*, or ether, the blue of the sky, a fit emblem of Mind. Phthah was always green; "death is green." § Mechanical work is lifeless, purely an end or purpose of an active, moulding mind. It has no life of itself, because it is not a natural form or product.

* "The Religions of the Ancient World," p. 5.

† "Egypt's Place." I., 375. ‡ "Ancient Egyptians." IV., 236.

§ Franz Delitzsch: "Iris." English trans., p. 42.

Khem, Kneph, and Phthah are called creators of the world, showing that the Egyptians held all three views of its origin—naturalistic, spiritual, and mechanical. Each one figured as the chief god in the esoteric systems. Phthah was even considered the "Spirit of God," and had seven *Knuma* (or architects) associated with him in the creative work. These seven resemble the creative "days" of Hebrew and Chaldean records. He is "giver of life" and the "good god," and Iamblichus asserts that he "makes all things in a perfect manner." The Targum of Jerusalem goes even further in spiritualizing Phthah. It says: "The Egyptians called the wisdom of the First Intellect *Phthah.*" In the "Ritual for the Dead" is this prayer: "Homage to Phthah, Lord of justice, divine soul, living in truth, Creator of gods and men, immortal Lord, who illumines the worlds." All this shows how the Egyptian gods merge into one another, and how little distinctness they have. And that is not a fault: it shows the Protean character of Being in the moment of manifestation.

In the First Cause, Being, Aristotle made logical distinctions between Four Causes. These correspond to the four forms of divinity already mentioned, thus supplying further proof that mythology is an early form of metaphysics. The four causes are Matter, Form, Motion, and End, or Purpose. In a house, for instance, the matter is the wood, stone, etc.; the form is the idea or conception of the house; the moving cause is the architect and builder; the end is the actual house, built for the purpose of realizing its idea. Represented by the deities above, Khem is Matter—the wood, stone, etc.; Kneph is Form, the idea or conception; Phthah is Motion, the moving cause; and the actual house that is built is the manifestation of *nutr*, or Being.

Upon closer scrutiny the four "causes" resolve themselves into the antithesis of matter and form, and these two the "practical reason" easily dissolves and reduces to Mind. Thus the logical process parallels the merging of one god into another, both bearing witness to the essential unity of all existence—Being. The moving cause is involved with form and end;

it is that which secures the transition of potentiality to actuality, or, in other words, induces the becoming of matter to form. In every movement from the incomplete to the complete, the latter antedates in conception this movement and is its cause. The moving cause of matter is therefore form. The form of a statue in the mind of the sculptor is the cause of the movement by which the statue comes forth. In the same way the moving cause is identical with the end, for the end is the motive for all movements. The moving cause of the house starts the builder; but the moving cause of the builder is the end, viz., the house. Form and end are one, because united in actuality. The four causes, like the four gods, are thus united, or one.

It is very interesting to follow these analogies to their farthest end. Matter, for instance, when abstracted from form in thought, was regarded by Aristotle as that which was entirely without predicate, determination, and distinction—exactly the characteristic of Being, as shown above and in my previous papers. Matter—or, as we say, Being—is to him that abiding thing which lies at the basis of all Becoming, yet different from everything that has become. It is *nutr* and Ammon, as pictured above. It is capable of the greatest diversity of form, yet it is itself without form. The Egyptian Pantheon was but a varied manifestation of it. When I said that Kneph represented Form (idea or conception), it will readily be understood that form here does not mean shape. Kneph is the "divine soul or spirit," both as subject and object, and not merely a result, as shape is the external to form. We shall enter into further details on these subjects when we come to Aristotle's metaphysics.

It is easy to show Osiris, Ra, and Neith as forms of Being. Guided by the above, the student can easily do so. Enough has been said to show that mythology in general, and Egyptian mythology in particular, is an early form of the Science of Being. Their relation to the later development of metaphysics will be seen as we progress in the history of that science.

CYRIL AND VELMA:

A STORY OF LATTER-DAY REALISM.

BY FRANCES ALBERT DOUGHTY.

It was the day following my arrival, and I stood at the hall window after breakfast, watching the rain pour down on the squares and spires of the little city. I had landed here by an unusual accident — the exhaustion of the dynaspheric current. Curious to try the new mode of locomotion, I had bought a ticket to the end of the route. I had never heard of the city of New Leaven until we were brought to a sudden convulsive stop. There seemed to be nothing for me to do but to leave the ladies' parlor cylinder and wait until the current was restored. I wonder what became of the three other women who were my travelling companions? At the time I was only thinking of myself.

I was kindly received at the home of Mr. Erle; and while pondering this experience as I stood by his hall window the next day, I must have had a lonely air, for his son Cyril glanced at me after he had taken his umbrella to leave the house, and then stopped again to say some pleasant, reassuring words. I replied with gratitude:

"What in the world would I have done yesterday if you and your mother had not been at the station when the dynaspheric current was exhausted? No one seemed able to give me any information about a good hotel, and yet I was obliged to wait at this town until atmospheric conditions would allow the current to be resumed."

"Some one else would have taken you home if mother had not seen you," said the young man, his unclouded blue eyes meeting mine with an expression of genuine friendliness.

"Heretofore we have been so far from the usual line of travel that we have not needed a first-class hotel; our citizens have always been glad to entertain the few strangers who come here. I hope you will not find your visit dull. *Somebody* will be at our house to-night, who will be an agreeable companion for you; I really want you to like each other." This he added with a touch of shyness, looking away from me and out of the front door. Then suddenly he let go of the knob, and, turning as if impelled by a warm impulse, shook hands with me and said "good-by."

I discovered during the day that there was to be an entertainment in the evening, consisting of private theatricals. Cyril's grandfather, like a hale and spicy fir-balsam fit to cope with a White Mountain blast, was active in directing the *mise en scène*. "I am notional about it," he said to me; "for you must know this is to be my début. I am to take the chief part in the play. My wife wrote it expressly for me, and it is the firstling of her pen in the dramatic line."

"She never wrote anything of the kind before?" I exclaimed, surprised.

"My wife has always had a great gift of expression, or character-painting, but she has been occupied in many ways; lately her talents have taken this direction. She has abundant leisure to use her pen, now that our children are married and settled, and our grandchildren quite well grown and able to look out for themselves. What she has seen and done in life will be of incomparable advantage to her in the career upon which she is entering. We have reason to believe that she will make a famous writer of melodrama."

There was a tone of affectionate pride in his voice which touched me. "How long can he expect her to live?" I was wondering, for I had never heard of a woman who might be a great-grandmother beginning to write plays. Civility, however, prevented my mentioning the subject.

When night came the play was brought out in a masterly style, closing amid rapturous applause, which was followed by the presentation of laurel-wreaths to both the playwright and

the leading actor, Mr. Erle. It was impossible to tell what the latter had done to adapt himself to his rôle, which was not that of an old man. His step was firm and elastic, his tones round and deep, his cheeks free of cosmetics. It seemed as if his face, indeed his whole body, were drawing its fitness for the part from his capacity for understanding it. The *motif* of the play was ethical, but a strong vein of humor permeated it; in fact there was a variety of thought and action quite unusual in an amateur production.

Mrs. Erle was blushing with artless delight when I congratulated her husband. Said I: "If you were a young man, I should say you would soon be going on the stage."

"I *am* a young man, and I *am* going on the stage," he replied, with a puzzled glance at me. "Having now retired from business, there is no obstacle to my following the bent of my inclination. The dramatic profession is with us a highly respected form of art. The theatre must everywhere be the correct mathematical criterion of the average public taste. It can neither be lower nor higher than the people who are entertained by it."

"Mr. Erle will be a celebrated actor some day," remarked one of the party, confidently. The lady who spoke thus now arrested my attention. She was presently introduced to me as the betrothed of my new friend Cyril. She was Miss Terhune. His family, however, called her more familiarly Velma. The name had a Hungarian sound to me. Hers was a beaming countenance, full of intelligence and emotional possibilities. Her gray eyes were large and clear, her cheeks rich in the hues of what Emerson must have meant by "a frolic health." Her form was generously proportioned, yet some quality in her very completeness forbade the idea that she was youthful. I would have guessed that she was a young matron. Cyril wished me to like his fiancée, and she won my heart at first sight.

Velma was in and out of the house every day, and an intimacy grew up between us with great rapidity. There was a luminous frankness about her which revealed to me the crystal depths of an unselfish being, and with this frankness she had an

atmosphere of strength. One could not foresee in precisely what direction her strength would materialize, unless it might be to overcome some cherished wish of her own. She was a fascinating combination—at moments child-like in her impulsive simplicity, and again her face wore the unmistakable imprint of ripe experience, until finally my curiosity was piqued to determine what period of life she had actually attained. I decided that she belonged to what are considered with *us*, from a matrimonial standpoint, *the dangerous classes*, viz., women who by some rare chance retain the physical allurements of youth, and have in addition to these gained an exquisite tact—a double-distilled aroma of youth which is always intoxicating to certain young men of refinement and aspiration, leading them on insensibly into an enchanted land beyond the pale of their own knowledge of life and human nature.

Parents of eligible sons usually look askance at these perilous, mature sirens, but not a sign of this opposition was exhibited in the Erle family. All appeared to be delighted with Cyril's prospects, nor did I hear the slightest allusion to the disparity between them, which I surmised to be ten or twelve years. This conclusion, however, was forced upon me more by interior than by exterior evidence, for the æsthetic proprieties were in no way violated by the appearance of the lovers as they stood side by side; in fact, they looked very well together. It was always a pleasure to watch the play of temperament between the two. It was Velma's conversation that told me the true story of her seniority, marked as it invariably was by the broad charity for others which only those are capable of feeling who have lived long enough to be made aware of their own frailty. It was instinct with that largely *human* element never found in the words of the young—a compensation to those who have acquired it which they would not relinquish for all the lost, sweet dew of the morning. Her scope and versatility had an endless attraction for the grave, self-centred Cyril, and, without his knowledge, she was opening doors for him and expanding his horizon.

There came one never-to-be-forgotten twilight of mutual

confidence between Velma and me. Some barriers I had not meant to remove—our brief acquaintance would not justify the liberty—came down most unexpectedly, and, like all barriers once broken away, never could be set up again. The polite reader will censure my plainness of speech, but I am prepared for this.

"You don't feel the difference in age at all, do you?" I exclaimed before I realized what I was saying. She was talking of Cyril.

"What age?" Velma rejoined. "Of course this age I live in is the only one I know anything about, and it seems to me a pretty good one. Certainly we all believe it an advance upon any age which preceded it."

"Your age and his, I mean."

"Pray explain; I don't quite catch your meaning."

I had to laugh. "I mean that he, Cyril Erle, has been living some twenty-five years, hasn't he?"

"*Been* living? He has been living *always*, of course—if he is to live forever; for if there is *one* end of a thing there must be another end. Do you mean how long has Cyril been living here in New Leaven?"

"Yes, and on this earth."

"That I can't tell you, though he came to this place after I did. His mother doubtless remembers, but it is a circumstance best forgotten—one of no significance. Of course, she was never likely to mention it to Cyril, to make him think of himself as something temporal, like a house that is built to tumble down some day in ruins."

"What! Do you never celebrate birthdays?" I cried, unable to grasp the concept of a small boy without a birthday.

"I never heard the expression you use, 'celebrate birthdays,'" she answered, quickly; "but, if I understand you at all, the sort of celebration you refer to would inevitably suggest a loss of time, perhaps of faculty after awhile, an escaping of certain powers. We might take to imagining that this or that thing in ourselves belonged to periods. It would be very monotonous, tiresome in the extreme, to have such days constantly

coming in. I'm sure *I* don't want a birthday to celebrate. I never had one."

My eyes were now fastened upon Velma with a kind of awe at the root of my curiosity, much as if she were a heathen goddess—a Diana or a Venus expecting to inspire love throughout the centuries.

"How can we have an *age*, if we are immortal?" she asked, with a solemn accent—with an inflection of wonder also quite as marked as mine. "We have all been noticing that you entertain some very peculiar impressions, and we can but attribute them to the crude state of the community you come from. Cause and effect seem to be confused in your mind. Strange it should be so, with what you call your 'hard Yankee commonsense.' You actually seem to believe that the sunrises and the sunsets a man has on this planet may become a disadvantage to him—that they have some mysterious connection with his employments, even his ambitions. Can't you see," she argued, with burning enthusiasm, "that the supreme moment for a man to begin to be an artist, an actor, a writer, or a lover, is the moment when he feels the divine afflatus—come how and when it may?" She smiled again. "But I ought not to lecture you. Seriously, though, do you really think my having been known here in New Leaven as Velma Terhune, before my fiancé was known here as Cyril Erle, can in any way threaten our happiness as man and wife? If so, I do wish you would enlighten me by tracing out the operation as it looks to you."

Now I began to wish I had not undertaken what was likely to prove a thankless task. The subject was a delicate one, but a previous visit to Boston had given me the hope of a mission in life. I wished to start a reform in some quarter, and I determined to go on bravely without flinching, cost what it might. I will mention also to the reader, in confidence (not boastfully), that I was not without a secret pride of my own in affairs like this, for more than one captivating junior, having nothing better to do, had loitered with me on summer afternoons until we found ourselves gathering flowers on the brink of a precipice; and, turning a deaf ear to the voice of the charmer, I had said

to him: "Not this way; down there lies the troubled sea of matrimony. Do not dream of sailing upon it in company with me. For *you* I am a Jonah: we would both be shipwrecked—I am so much older than you are. Look over there in the opposite direction, at those peaceful fields, where we should find Friendship waiting for us. They look a little tame from here; the landscape is flat, but they are safe. Come, we will go over there!" Mine then was a virtue in this regard which had been tested, and now I said to Velma:

"I will be honest. What I fear for you is that when Cyril attains his prime, yours, lovely as it now is, will be on the wane. A woman wants to hold her husband by every means. Would you like to have gray hairs and wrinkles when he has none?"

"How wildly you talk! Cyril's father is one of our best physicians. He says that those persons who keep the secretions for daily use will never fail for oil to nourish the skin, or coloring matter for the hair. He knows all about such things."

"What else could people do with their secretions but keep them for daily use? It is your turn to explain."

"Use them for coloring dreams of the future," some one answered in place of Velma. It was Dr. Erle himself, who came toward us from behind the portière which hung between the parlor and library. Then it struck me for the first time, probably in connection with what Velma had been saying, that this gentleman was the only one I had seen in New Leaven whose locks were streaked with gray. His fine, benevolent face had a speculative cast, as if the mind behind it were intent upon the deepest problems.

"Yes," he said, as if answering my unspoken thought, "I am sometimes not quite so present-minded as I would advise my patients to be. In my schemes for the help of humanity I get too far away from this 'everlasting now,' in which man is meant to live, and find myself wandering in the mazes of some prospective Eden for the benefit of the race—instead of striving for a firmer grip on the small end of things, right here in New Leaven, the only end my arm is long enough to reach. This

abnormal drawing upon my storehouse has used up a considerable part of my ammunition; it has turned some of my hair gray."

What could I say to this? Knowing how useless it always is to tell one of the medical fraternity how other physicians differ in opinion from himself, I only replied, rather vaguely: "You are kept busy, no doubt?"

"Yes, very busy. We doctors have to consecrate ourselves to the closest, most exhaustive study of human nature, which is our dissecting-room and our pharmacopœia. Each person selects for his physician the one to whom he would prefer to open his heart and mind. There is but one original substance. The same 'wisdom principle' (as the great master Paracelsus taught) governs the whole, transmutes the corrupt into the pure by a divine alchemy; and since the connection between the physical and mental kingdoms in man has been discovered to reside in the inter-atomic fluid, we know that the forms of energy are constantly being transformed into one another. There is a correlation of forces: digestion of bread and meat makes *will;* will also can turn upon digestion, by causing action and reaction throughout the inter-atomic fluid. Will-power, again, is made by opinion and sentiment, as well as by bread and meat. The sensible doctor reckons the ebb and flow of these occult tides, he seeks to find out how far his patient's constitution can bear—still remaining harmonious as a whole. He calculates the stress of emotions, the war of passions, application to books, the exactions of business, the spur of ambition. As to the matter of eating and drinking, every man who is not a fool discovers for himself after awhile what he ought not to do in that line; so we give that the least part of our attention. Being free from our patients' individual bias of inclination, we investigate for them the subject of marriage, in order to insure its scientific correctness; we give our verdict (if they choose to act upon it) as to whether the proposed alliance will be a happy union of temperaments for the parties, and will also conduce to the welfare of the next generation. I have decided," concluded Dr. Erle, with rising emphasis, "that Cyril

and Velma will constitute, as far as human insight can penetrate, a scientific marriage. I heard you talking. The difficulty you mentioned is a mere phantasm of a too fertile imagination." Then Dr. Erle walked away, as if he had reached the *ne plus ultra* of argument; and Velma, too, left me to my own devices.

The next day it was Cyril who came to me, in a state of suppressed agitation. Vainly I sought for a trace of the calm, restful magnetism I had felt in him before.

"What is this you have been saying to Velma? She has this morning been presenting to my mind a brand new idea; an absurd one, too—why do I let it annoy me? You thought her added experience in living on our earth will make some change in her appearance, manners, or dear knows what, which will weaken my regard. This is troubling her."

Then the thought-seeds I had so impulsively dropped had sprung up! Yesterday Velma had no room for them in her garden. Now, to justify myself, I must needs go on. "Are you quite sure, Cyril Erle," I began, with gravity, "that you have hold of the immortal part of love, that you can bear to see youth and physical charms decay in your arms?"

"They can never so far decay as to rob Velma of her attraction—if she continue to make the proper application of her life-forces. Is there anything in my mother, for instance, calculated to estrange a husband's love?"

The rich bloom, the ideal maturity of the lady he referred to, rose up before me as he spoke. "But Velma will be middle-aged while you are still young," I persisted, in my Bostonian character of social regenerator.

"Such terms are unmeaning in the sense you use them. When souls are akin, can tastes undergo a separating change? Really, your views would be dangerous to the public peace. Just fancy—if each day as it dawns should be signing the warrant of execution for some activity on the part of a citizen—one must forthwith consider himself and be treated as if he were too old to dance, another too old to act, another to write, another to marry, until at last people would be getting too old to see, to hear, and to walk. I verily believe these ideas would grow like

giants if we were to encourage them. They would get strong enough to floor us completely, knock us out of this world into another before we derive the full advantage from this one, and naturally drop the body which serves us now for one adapted to a higher sensorium. Everybody holding convictions like yours would die a violent death. Of course he would dread it inexpressibly; he would never be free from his doom; he would be dying by inches every day. I beg you not to mention these thoughts again."

Cyril closed the door behind him suddenly, with an expression of pain on his handsome, clearly-cut features, as if some secret thorn of care were tracing sharp lines upon them. In spite of himself my warning had reached the citadel.

It seemed to me afterward, as Velma passed the window starting out for a walk with Cyril, that she was looking less fresh and beautiful than yesterday. The light of security had faded out of her face; she wore a startled look, as if she were hunted, driven, and scarcely knew where to find refuge. I perceived that she was feeling in one electric shock that which permeates at all times the veins, the spinal marrow, the heart's core of the whole world that I belonged to, where even a woman, unmarried, is stigmatized an "old maid." Every breath, the vital energy, is thus destroyed by an underlying fear of change. Before this, Velma, like the patriarchs of Scripture, had been without the sense of age, and able to undertake all things. Too late I was sorry for my rude awakening of this sleeping beauty, when my quick sight began to detect furrows hollowing a path round her eyes, a depression at the corners of her mouth, a weight in her tread, and a dulness in her voice. Whenever she passed a mirror now, she lingered for one uneasy moment before she joined Cyril, fastening a stray lock of hair or posing her head a little. She would even glance back furtively a second time, as if the hitherto friendly glass were an incipient enemy. There was a strange pathos to me in the feminine act. Often as I had seen it before, it bore a new meaning to me from her.

One evening—it was twilight again, and I was in the parlor —I heard Cyril and Velma talking to each other from the sofa in the library, on the other side of the portière. These significant words caught my ear, depriving me of all my vaunted composure : " Father says her mind is considerably unbalanced ; but he can't tell just yet what part of the cerebral convolutions is affected. The vibratory motor will have to be applied to discover the relation of the affected part to the *mass* chord, in order to ascertain if she can be cured. He is going to try it some night when she is asleep. In the meantime let us not allow these discordant theories of hers, which jar so horribly with the divine music of the spheres, to have any effect upon *us.*"

" I love you enough to give you up if it is best," said Velma. It was a mere whisper, but my strained, excited sense lost neither the agony nor the sublimity in its tone. Then I knew also, although I could not see them, that he put his arm around her and held her close, as he answered :

" Do not waste such precious heroism. You may need it for something in our life together; we can have no life apart. I cannot be given up. Were we *ever* apart long enough to lose the memory of each other ? I feel as if I did not begin to love you *here.* You are fresh and fair in my eyes as the morning star ; is she less radiant in her sphere when she becomes the evening star ? That one star-beam will shine across my sky forever. What are these distinctions of morning and evening ? "

" Only our blind names for the One Eternal Day," she answered softly. She was at peace again ; but I was not.

The lovers dropped into such a low tone of voice that I no longer heard them. I sat in the window, sheltered by the curtain, completely absorbed in myself and oblivious of the book lying open on my lap. I was not long alone in the parlor. Grandfather Erle came in briskly, accompanied by a gentleman with whom he appeared to be intimate. They were in lively converse over something of mutual interest. The room was large and they did not seem to be disturbed by my presence. I was still too dazed to think of moving away.

"I wish I were going myself," Grandfather Erle was remarking as he sat down. "I should relish nothing better than a jolly time out in the country, one of those bachelor times we used to have before we were married. But I presume only you students and the professors are to be included in your practice-party—no use for any other fellow to fish for an invitation?"

"I suppose not. We're just waiting for it to clear off permanently, before we set out."

"How do you like the 'Polytechnic,' Zenas? Do they make you study pretty hard?"

"Yes, the standard is high," the visitor replied. "When I entered for the course in civil engineering, I knew about what would be expected of me, for my grandson had just graduated there. In fact I'm going with the practice-party as a substitute of his. I always had a fancy for surveying and that sort of thing, and I'm glad now of a chance to take it up more systematically."

I glanced at the gentleman as he said this, and perceived that he was the same kind of fresh young veteran as his contemporary, Mr. Erle.

"If I get my notice to quit," he went on, slapping his friend's shoulder jovially, "before I am through the course I'll have taken in just that much more stock for use next time, that's all. No use regretting I didn't go about it sooner; since I've seen the boy at it I've got more and more into the notion."

"Perfectly natural," said Mr. Erle, "and you may be engineering a railroad through the Great Desert in one of the rings of Saturn next time you incarnate—who knows? I tell my wife there's no hurry; she needn't be working so hard over those plays; she's got *all the time there is* ahead of her. Well, I'm glad you came in, Zenas. There's a trifling matter of business I want to consult you about."

Here it was borne in upon me that common politeness required me to make my exit, and I retained just enough of my wits to rise and salute the gentlemen with a slight bow as I passed them. That night at supper I read the doubt of my own sanity in the scrutiny of every member of the Erle family. Reader,

have you ever had such an experience? If you have not, you can scarcely imagine how uncomfortable it made me, how I trembled with a weird sense of novelty in my situation. Just as early as it was possible to withdraw with civility from the home circle, I bade them good-night.

"So they think I am going crazy! Am I?" I asked myself in painful confusion. "I wonder how it feels? Is it one of the symptoms to be first hot and then cold? I always was a peculiar person; they said so at home. What a strange impulse to jump off I always have had when standing on the top of high places! I'm doubtless different from other people, but I *did* hope I should be able to keep my senses. I never could bear anything like opposition; it makes me desperate—yes, *desperate!* That thing Cyril called the 'vibratory motor,' what on earth can it be? What are they planning to do to me with it?" Cold shivers ran rapidly down my backbone, my teeth were chattering, and without reflecting that I had not undressed I jumped into the bed as a kind of refuge in my trouble. "What do they *do* with motors? Propel things with them, don't they? But how? Couldn't they make a mistake, and blast my brain into a thousand pieces? I won't have it; no, I *won't!*" The heat mounted to my brain, which seemed to be revolving like a wheel. The bed-covering weighed like pounds of lead; I threw it back wildly. "Tick-tack!" from the clock on the mantel. My heart beat up in my throat. Footsteps out in the hall coming this way? Hark! "Don't come here with that motor! Yes, I am crazy; I know I am! Let me alone; I don't want to be cured; I don't mind being crazy. What is that white object there by the rocking-chair? Something moving, gliding toward the bed! Whir-r! whiz! Heaven protect me from that ghastly thing with the motor!"

I clutched the covering; held it so close over my head that I felt myself suffocating. That white figure—was it standing by me? Under all the covers, in the dead stillness of the room, I still heard that threatening "tick-tack" of the clock. "Life, death—death, life!" it said. "Old, young—young, old! Heaven, hell—destruction!"

With one frenzied plunge I braved all. I was out of the bed and out of the room. Nobody was in the hall. Like a thief in the night I stole down the stairs and opened the front door. The station was but a few blocks off. I knew the way, and—oh, unspeakable deliverance! the dynaspheric current was running in full force. No better time to get out of New Leaven than this very moment!

And so I shot out of the city without so much as a civil farewell to one member of the Erle family. When I regained my wonted self-poise and recalled their kind hospitality to me, a stranger, I became heartily ashamed of the omission, and have been so ever since. Doubtless they readily accounted for it on the ground of my insanity; yet few of us care to have our shortcomings excused on such a plea. I learned from some one on the train that the town of New Leaven had been settled by six families, in which all the wives were the seniors of their husbands. They were women of masterful individuality. They had determined to get rid of all obstacles that were imaginary and not radical in their prospect for happiness; to separate themselves from the canker of tradition, the goal of criticism; to work from within outward, instead of being wholly worked upon from without; and so they cut loose from the world of limited and limiting ideas.

I had seen the effect of their civilization upon one family. The result had probably surpassed in a few generations the fondest and most daring hopes of the resolute women who founded the colony. And straightway I suggested to the people of Boston a *Society for the Ignoring of Age.*

THE REFORMATORY OFFICE OF MENTAL SUGGESTION.

BY W. J. COLVILLE.

It can scarcely be doubted by those who carefully watch the progress of experimental psychology that many cases of seemingly confirmed criminality yield to silent mental suggestion. The question which presses most nearly home to the practical psychologist, after the feasibility of suggestion has been made clear, is, "How can I best convey the needed suggestion in order to render it effectual?" There are many different methods of mental suggestion, each adapted to its purpose for the particular case requiring treatment. In mentioning a few of the more prominent, we shall first call attention to the most rudimentary or external of these methods, viz., that of placing some object (such as a text or motto) within direct range of the vision. Whenever mottoes are employed to influence the mind it is highly essential that they should be of the right kind; *i.e.*, they should always be of the affirmative type. Negative sayings are calculated to do more harm than good; consequently they should be studiously avoided.

It is not difficult to reason out the wherefore of this declaration, as we cannot fail to see, if we think at all, that a suggestion to be valuable must be an assurance and an invitation, not a command or a prohibition. The former are always attractive and encouraging, while the latter are apt to be harsh and repellent. *Thou shalt not steal*, even though it is one of the ten commandments of the Sinaitic law, is not an appropriate text wherewith to reform a thief; but *You love honesty and will practise it*, can be made to answer the purpose of reformation exactly, and this for a twofold reason. An order *not to steal* may arouse antagonism, and by provoking mental opposition

success can never be gained. It does not necessarily follow that all persons are sufficiently acquainted with themselves to have become conscious of their sincere inward desire to be honest, or of their capability to be so if they wish. *You love honesty: therefore it is your will to be honest,* is a grand affirmation, complimentary to the innate goodness and strength of the individual to whom an appeal is made. The two elements of special worth in this statement are, first, that it recognizes good-will; second, that it acknowledges strength as well as the disposition to put good resolutions into effect.

We must remember that we are combating ancient, ingrained errors when we employ a method of reform through education at total variance with the primitive measures so long in vogue, and we cannot afford to forget that our philosophy differs essentially from that of the purists. The commonest obstacles in the way of elevating another are his own low opinion of himself and the low opinion of him entertained by others. How often do we hear a dishonest person say, "I could not help it; it was born in me to steal!" and it is useless to attempt to gloss over the countenance given to such an assertion by prevailing views of heredity and atavism. The true reformer must steer equally clear of the twin rocks upon which many a vessel has been wrecked—*condemnation* and *misdirected sympathy.* The practical psychologist never sympathizes with crime or even with misdemeanor; he never countenances petty larceny or any small offence, but boldly says to all: "You can live virtuously if you will, provided you manfully undertake to carry your good-will into execution." The experimental psychologist, who knows the reformatory uses of suggestion, takes care to make an appeal so directly to the pupil's own nature that he must receive the correct impression sooner or later.

The time when this may result varies considerably with different persons. Some cases of moral infirmity, even of long standing, are reached in ten minutes; others may take ten days, possibly ten weeks, or even longer. But we must not be discouraged because of the seeming slowness with which the good influence comes to effect with some, while others, by compari-

son, seem to move so much more rapidly. Some temperaments are dull and generally hard to reach ; others again are extremely alert to all that is proffered them. Some seem to have become thoroughly steeped in erroneous ways, while others are but novices in wrong-doing. Some have been weighted down with hereditary tendencies which require time and effort to vanquish, while some again have been only touched superficially with the tar-brush of ante-natal discord. The reader will have no difficulty in perceiving that we make much allowance for ante-natal as well as for post-natal bias; but, because some tasks are harder than others, should we therefore abandon them ? Is the soldier to flee because the enemy seems mighty ? It is in these more troublesome cases that perseverance and patience are tried, and when victory is once truly gained it is never lost again. Superficial conquests are often easy because they are shallow and their results are impermanent, while abiding conquests of good only follow, as a rule, after faithful plodding and industry.

Whether the experiment with a motto, such as the one already alluded to, be tried in a private home or public institution, it makes no difference; the only necessary injunction is that the person for whose eyes it is intended cannot help seeing it when his eyes are open; and as its meaning never gives offence, but, on the contrary, is polite and encouraging, it does not usually awaken resentment. We have selected a text for honesty because of the prevalence of modern belief in the hereditary tendency of kleptomania, which in many families is one of the most distressing symptoms of aberration. The words given afford a complete offset to the kindred beliefs of those who say that human will is at its root vile, and of those who maintain that the will is powerless (when hampered through adverse heredity) to break its chains and through self-evolution declare its freedom.

At a very early age children are greatly impressed by what they see, even more so than by what they hear; it is an easy task, therefore, to appeal to their awakening susceptibilities through the agency of pictures and bright objects. The kinder-

garten system of training owes much of its abundant success to the appeals made to the eye as well as the ear. Object-lessons are readily taught to children, and it cannot be denied that the most wayward are often the readiest to respond to even slight appeals made through the existing over-activity of their senses. Despite the drawbacks with which it is heavily saddled, the doctrine of heredity does not countenance blame at any time. This is in its favor, and when its drawbacks are removed it affords illimitable insight into the producing causes of the maladies which educators and reformers are incessantly seeking to cure. Fault-finding is not only disagreeable and uncharitable, and, when hereditary predispositions are considered, also unjust; but it tends, by the very phraseology employed, to foster the maladies which it is meant to rebuke.

No educator can afford to forget that mental pictures are conjured up and rendered very impressive by constant verbal reiteration. Through the law of the association of ideas we think of an object whenever we hear its name mentioned, provided we are acquainted with the meaning of the word to which we listen. Even when ignorant of the precise meaning of a term, we judge a great deal by the facial expression and accent of the speaker—so much so that deaf persons frequently understand much of a speech if they can see the orator. Others, not understanding what to them are foreign languages, comprehend a good deal of an address delivered in an unfamiliar tongue if the lecturer gesticulates freely and makes good use of the aspirate quality of the voice.

The true way to correct a child verbally is by means of the right in place of the wrong suggestion. Parents and all others who have the care of children will find the following recommendations of great value in the work of domestic management: Suppose a child is accustomed to misbehave at table. Nothing can be more ineffective than constant mention of the annoying circumstance. It is a far better course of action to make the correction as attractive as possible. A very wise man must he have been who gave this proverb: "Wisdom's ways are ways of pleasantness and all her paths are peace." How

little the truth of this grand affirmation is realized, if we may judge from the action of would-be educators! Yet it is quite essential to enforce the necessity for conducting educational enterprises in close accordance with the truth therein set forth. Disagreeable habits are frequently identified with a false idea of freedom, which in the creed of many is construed as unbridled license. The social faculties are not sufficiently appealed to. Reason does not enter largely enough into the system of government employed, and it is not easy to see how the stupid thought ever gained currency among intelligent people, that the ways of virtue are hard and the paths of sin give pleasure. The Bible says, "The way of the transgressor is hard," and so it is. The "green pastures and still waters" of the twenty-third Psalm are reserved for those who live in accord, not in discord, with heavenly precepts.

Once let your children know and feel that you love them; that because you love them you seek only and always their highest welfare; add to this proof that you (being more experienced than they) have made discoveries as to what conduces to happiness and general welfare which they have not yet been able to make; then plainly set them your own good example and it will not be found difficult to lead even obstinate, peevish, and slovenly children into the ways of righteousness and order. So long as harsh measures are resorted to in thought, word, or deed, reformation is impossible, though a deceitful appearance of counterfeit virtue may be induced. No box on the ears, no rap on the fingers, no confinement in a dark closet, no deprivation of necessary food or exercise can ever do other than provoke resentment against whoever thus practises retaliation. We all wish to imitate those we admire and love, and in children the tendency to imitate (even to the point of extreme mimicry) is very strong and almost invariably deep-seated. "My papa and mamma do so and so" is a constant saying with many children who are extremely proud of resembling their parents in anything.

Grown persons are often quite as susceptible to the force of kindly suggestion as are children, and it is high time that the

truth be told concerning the so-called "fallen," who in a majority of cases are the *not yet risen.* Edna Lyall, in her charming story, "We Two," introduces a fine character who gives this definition of "lost:" *not yet found*—a definition which he writes in a prayer-book during the delivery of an abominable sermon in an English country church, the effect of which could only be disastrous upon sensitive listeners. Mental suggestion is intended especially for the *not yet found* and the *not yet risen*, but if there be those who are actually fallen the same processes must be applied.

The pictures introduced into many households and into all sorts of public buildings are often highly objectionable, even more so than the worst plays presented in the poorest theatres. Pictures remain on the walls undisturbed; they have therefore an uninterrupted opportunity for impressing the observer. People fail to think when they purchase paintings that the subject of a work of art is far more important than its technical excellence. A chromo may cost five cents and be a noble educator; a skilfully executed painting may cost five hundred dollars and be a curse to the home it has invaded; yet there may be nothing in the painting which would offend the most fastidious and conventional taste. Imagine the effect of "The Battle of Vicksburg" and many similar warlike scenes upon sensitive children. The direct question is, Do you wish your children to grow up to fight one another? If you do not, then you must cease glorifying war and presenting to your little ones the battle-field with its numberless and nameless horrors. Prize-fighting is of one nature with bull-baiting and similar atrocious practices encouraged by cruel and warlike peoples. So long as newspapers continue to glorify pugilism (because run on business principles to gratify their readers) you cannot wonder that boys grow up with admiration for brute force rather than for moral and mental greatness. Games and sports can be edifying as well as exhilarating; but wherever muscle is exalted above mind, danger results to a community.

Silent mental suggestion is always in place, and it accomplishes frequently all that needs to be done; but with profound

respect for the true metaphysicians of all schools, it may surely be urged that words and actions should be made conformable to high inward ideals. As thoughts become expressed in speech and conduct, it is an evidence of mental error even to tolerate what is the reverse of uplifting and harmonious in our external surroundings. Prisoners do not need coddling; they are not benefited by hysterical displays of maudlin sentiment; but they are often reached by kindness when asperity has totally failed to move them. The sweet singing of a benevolent woman, who was long a member of the choir in one of the influential synagogues of New York, accomplished, to the writer's knowledge, far more toward elevating and refining the prisoners whom she visited on Sunday afternoons regularly for many years than all the threatening sermons which misguided preachers might deliver with the best intentions.

There is a great deal also in the use of a pronoun, and never did the writer so fully realize the importance of selecting the right word as at one time on the occasion of a New Year's entertainment in a large penal institution. There are many prisons where the inmates receive with marked disrespect the words of those who seek to address them. They refuse to pay any attention whatever after the first five minutes or so, when they begin shuffling their feet so noisily that the speaker's voice, however distinct, is completely drowned in the confusion. It was in one of these unpromising institutions that the writer of this article was called to officiate at an evening entertainment, consisting of reading and song. The superintendent undertook to inform the lecturer before the performance began that the prisoners paid no attention to any speaker; hence there would be nothing unusual in their probable rudeness on that occasion. As the present writer does not believe in judging the present by the past, and is not an advocate of the dreary dogma deduced by some from the well-worn adage, "History repeats itself," no notice was taken of the gloomy foreboding based upon retrospect. At the appointed time the discourse began with these words: "Dear friends, all of us gathered here this evening are resolved upon this New Year's Day to live more wisely, nobly, and

healthfully in the coming twelve months than we lived or ever could live in the past." The address continued beyond the limit of an hour; and when the speaker concluded, after having spoken for seventy-five minutes, he was greeted with a fervent outburst of applause from the audience, which had been most attentive from the beginning to the close.

A bright young man in the assembly, after the entertainment had ended, came to the lecturer with these words on his lips: "Had you used the wrong pronoun you could not have held your audience three minutes; but as you said *we* instead of *you* at the beginning of your address, you could have held us all till midnight." He continued: "The parsons come to us Sunday after Sunday and speak to us as if we were all guilty wretches and they the very elect of God. We don't believe in them and we don't respect hypocrisy or haughty arrogance either. I was tempted and I fell, and they would probably, most of them at least, have done as bad if not worse in my situation. We want encouragement more than we need kicking; and as for their supercilious nonsense, we don't intend to stand it." Though the young man who spoke thus was by no means a superior specimen of manhood, yet taken all in all he was not below the average of college graduates who allow their lower impulses to get them into trouble; and he was certainly right when he laid so much stress upon the proper use of the pronoun. What does it really mean to say *you* to an audience? Does it not signify that *they* are inferior to the one who is speaking? whereas, when the collective *we* is employed, the note of brotherly and sisterly feeling is instantly and clearly struck.

When we enter the deeper matter of silent mental activity it is essential to understand that saying *we* and meaning *you* renders a mental lesson or treatment ineffective, for it is by reason of the quality of the thought transmitted that the result is produced. Mental telegraphy may be ever so clearly demonstrated without our reaching the plane where by means of it we can do the most valuable work. It is therefore of the first importance that the nature of the message sent should be carefully considered prior to its transmission. Language is operative in

so far as it expresses thought, but no further. Kissing, hand-shaking, and words of cordial greeting are holy or unholy in proportion as they are sincere or insincere. In corresponding ratio, mental messages are serviceable or the reverse by reason of the spirit that has dictated them and by which they are animated. Mere formulated sentences uttered by parrots have a secondary value, but primary virtue belongs exclusively to such as proceed directly from the will through the understanding, and are sent forth with full determination coupled with confident expectation that they will do the work for which they are designed.

We can easily trace the obvious connection which exists between mental and physical consequences. A halting mental attitude shows itself in a faltering manner. A shaking hand and an unsteady voice are natural outpicturings. On the psychic plane, which is subjective and unseen, the connection is the same. A doubting state of mind cannot give birth to a steady, vigorous mental effluence; therefore failures in mental treatment are often due solely to lack of positiveness and directness on the part of the one who gives the treatment. Mental telegraphy is positively a science, and will soon take universal rank as such. Although there are still many difficulties to contend with in the way of its popular introduction, yet these difficulties are continually growing less and less formidable as the public mind is becoming steadily saturated with faith in their genuineness. It may be urged by electro-biologists and others that it is actually impossible to influence all persons mentally, as not all are sensitives, and the popular presumption is that only peculiarly sensitive persons are "subjects." We know that mesmerists frequently use the terms "operator" and "subject," and those words are intended to express the mesmeric doctrine that one mind is rendered subject to another. The experimental psychologist of the rising school cannot consistently use the terminology of the old school because of the radical difference existing between the essential doctrines of the two schools. The new psychology, while not attempting to deny the phenomena of mesmerism, does not sympathize with

the belief that one mind should *control* another in order to uplift a sinner, instruct an idiot, or heal one who is bodily diseased. The exact opposite is taught, and not until all intending workers in the field of psychology are thoroughly acquainted with the new premises will they be able to work systematically and effectively in accordance with the rules of psychic science.

Mind with mind and mind over matter is a rational platform, as distinguished from that of the mesmerists who talk constantly of *mind over mind.* It is the latter statement which brings what is now called hypnotism into such disrepute in many places and justifies the oft-heard cry, "I will not surrender my individuality to any one." The true psychologist does not ask you to do so; on the contrary, he urges upon you the paramount necessity of cultivating and greatly enlarging the scope of your individuality, so that, having become a far more pronounced individual than you ever were before, you will be strong in the future to withstand attacks of temptation by which you were formerly prostrated. Individuality needs strengthening at every point, and to strengthen it as much and as quickly as possible is the great work which confronts all who are honestly seeking to render their use of mental suggestion positively reformatory because in the highest sense educational.

DEPARTMENT OF

PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality ; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. A general outline of psychic experiences may be given provisionally as follows :

(1) Thought-transference, or telepathy—the action of one mind upon another independently of the recognized channels of sense ; the nature and extent of this action. (2) Hypnotism, or mesmerism ; nature and characteristics of the hypnotic trance in its various phases—including auto-hypnotism, clairvoyance, hypnotism at a distance, and multiplex personality. (3) Hallucinations, premonitions, and apparitions. (4) Independent clairvoyance and clairaudience ; psychometry ; automatic speaking, writing, etc. ; the mediumistic trance, and its relations to ordinary hypnotic states. (5) The relations of these groups of phenomena to one another ; the connection between psychics and physics ; the bearing of psychic science upon human personality, and especially upon the question of a future life.

The human mind in all stages of development, whether by inherent quality or by cultivation, frequently presents a purely psychic nature which, like a mirror, reflects the impressions that are made upon it. This quality is often attributed to imagination. It is consequently judged by common opinion to be elusive and unreal, the mere reflection of suggestions from the material world ; and simultaneous thought is commonly supposed to be "coincidence," rather than a revelation of the finer activities of man's nature. We think that by encouragement in the right direction these faculties will develop the character toward a consciousness of the divine spirit, by which it will be realized that the order has been reversed. The material world will then appear as that which is unreal and misleading, and itself the shadow of the higher spirituality.]

PSYCHIC DEVELOPMENT.

The higher psychic culture is not so much a question of physical susceptibility as of mental determination. It is true that mind and body are mutually interdependent, and that primarily physical conditions largely determine mental states; but mind is designed for mastery. The psychic vibrations of focalized desire upon the inner medium of communication—the spiritual ether—create the light in which the object of desire is perceived; hence the clearness of the vision depends upon the completeness of the inward focalization. On the internal plane man sees only that to which his attention is directed and upon which his perceptive powers are focalized; while on the external his attention is spontaneously awakened and focalized by and upon whatever he sees, hears, feels, etc.

This psychic development will be more readily attained by some than by others, but we affirm that it is possible to all. The object of normal introversion for the inward focalization of mental perception is not wholly to suspend the action of the five external senses for the development of the internal or sixth sense, but so to unfold the power and activity of the inner sense that it shall act in conjunction with the external. Thus the external senses are enhanced and perfected by the awakening and co-operation of the internal psychometric power and penetration.

The independent exercise of the sixth sense is required only when the object of observation and study lies beyond the sphere and limits of the external senses. On the internal plane the mind perceives only that to which the attention is voluntarily directed, and this, we repeat, is wholly a matter of choice and volition. On the inner plane of psychic perception the light in which objects are seen is produced by the vibrations of mental activity upon the spiritual ether or internal atmosphere which is the medium of communication between mind and mind. It is the direct medium of thought-transference and of psychometric perception and impression. The inward focalization of desire and attention in faith upon any object produces the light in which the object itself is seen. Perfect results are only possible through entire devotion to a single object at once, as this suspends undue activity in other directions.

When the inward concentration reaches the degree of absolute oblivion to everything but its own condition it becomes a state of complete entrancement. If only the plane of the sixth sense is reached, there is simply a magnetic or mesmeric trance; if the higher plane of the spiritual, it is the deeper ecstatic trance—both of which are abnormal and incompatible with the harmonious development and healthful activity of mental powers. The complete unconsciousness of the trance to everything but the one condition is unnecessary. All that is required is the subordination of the external activities to the internal until they are completely overruled by them.

In the first efforts at focalizing the mind's activities upon either the psychic or the spiritual plane, the whole attention must be given to the process involved; and they must be persisted in until the specific result that has been aimed at is eventually attained. This may require repeated efforts; but when once fairly accomplished the focalization may ever after be effected in a moment, and often instantaneously. But from first to last there is no occasion for entrancement.

The three planes of the mind's activity have also their corresponding physiological planes: The cerebrum, or large brain, is the centre of bodily sensation and the impressions derived from the external world through the five physical senses; the cerebellum is the co-ordinating centre of the involuntary powers and organic functions, whose normal and perpetual activities are without sensation; the *medulla oblongata*, with the solar plexus in the ecstatic or spiritual trance, holds the balance of vital action and prevents an entire suspension of organic functions.

Either of these brains may act by itself, or our mental activity —memory, consciousness, and perceptivity—may use either as its organ. In our normal state and waking hours we use the cerebrum. This in sleep becomes quiescent; its vital force has retreated backward and downward to the cerebellum. The mind then breaks loose from material thraldom, and, as in dreams, the limitations of time and place cease to exist. It sees without the external eye and to unlimited distances. It perceives distant objects, persons, and things, and they do not appear to be *in* the mind, but external to it. The power of thus suspending the action of the cerebrum possessed by a scientific person is a con-

dition of the highest wakefulness, and may exist when the external senses are not oblivious to the objects surrounding us. In the trance (ecstatic) both cerebrum and cerebellum are quiescent, and their vital force has passed to the primitive brain, the *medulla oblongata*. The mind is then awakened to the most intense degree of activity and power of which it is susceptible. Usually, *but not necessarily*, there is a loss of consciousness in the outward world. Recognizing the three planes of the mind's activity, and the three corresponding physical or nervous centres from which it acts, the phenomena of somnambulism and trance lose much of their mystery.

When, therefore, the mind withdraws from the external plane and centres itself upon the internal, it simply retreats from the front to the back brain, and, withdrawing its activity from the one, centres it upon the other. The result is, the large brain or centre of sensation becomes quiescent, and when this transfer is complete the mind is wholly disconnected from sensation. Being free from the diverting influence of physical sense, the mind is ready to give itself to anything to which the attention is directed. This is a state of inward concentration.

The following specific process of introversion for transferring the seat of the mind's activity from the front to the back brain, without suspending external consciousness, and developing the higher psychic powers, will be found simple and trustworthy ; and, if intelligently and persistently applied, certain in its results.

The first step is the complete inward focalization of the three leading senses—sight, hearing, and feeling. Select a quiet, retired, and comfortable place, free from intrusion and outward disturbances, and sit or recline in an easy position, with complete relaxation of the muscular system. Dismiss all care and anxiety ; close the eyes ; shut out as far as possible the outward world ; and, collecting the thoughts, project the mind to some distant place or person that you would like to see and that has sufficient interest to hold your attention during the experiment. The secret of success is the control of the attention. For this reason a familiar place or person should be chosen for the experiment. The revival in memory of some past scene or experience of absorbing interest is a good exercise. When this attitude is taken and the place or person is focalized in thought, *try to see* the person or place you

are mentally visiting and everything concerning the object of your thought. Form a complete mental picture of the same, and study or observe it minutely until the mind has become absorbed in the contemplation.

This may seem to be the work of your own fancy; but no matter. It is of no consequence, at first, if what you see be a true vision or not. The object of thus mentally visiting a distant place or person is to *get the mind off from self.* When this art is acquired, the first great step in the development of psychic power is taken. When this inner vision is fully awakened it will be easy to distinguish between the pictures of imagination and objects of real vision.

The second effort must be then made to *hear.* In acquiring this art of introversion there are two things to be guarded against: First, revery or diffusive mind-wandering, which is fatal to intellectual development and the psychic vision; secondly, somnolence or sleepiness, to which many will find themselves liable. If this occur from weariness, postpone the experiment until rested; if not, then rouse yourself at every recurrence of the drowsiness and proceed with the effort. Without this precaution some will fall into the hypnotic sleep, and they will waken after a time without knowing at all that they have been in the somnambulic state. Sleep thus induced, however, is remarkably refreshing and restorative. Try to hear whatever there is to hear in connection with what you see. Speak silently in mind to your friend and he will answer you truthfully. Though unconsciously to him, his real thought becomes vocalized to your inner hearing in response to your mind thus concentrated upon his. The same is true of feeling. Seek to enter into the feelings of your friend, both mentally and physically, and you will soon be astonished at the revelations this will open to you.

Remember, first, that the centring of the mind's activity upon either of the inner planes requires the *undivided attention* for the time. Secondly, the perception of any object or form of knowledge requires *the whole attention* for the time and act. Thirdly, in the psychometric examination of any object, subject, or person, the attention needs to be especially directed to the separate features to be noted; and where the different senses are to be brought into internal or psychic action only one at a time can be exercised.

The secret of success, which requires constant reiteration, until it cannot be forgotten, is control of the attention by volition. No progress is possible without it, and with it success is certain.

The order of development outlined above must not be confounded with different phases of "mediumship," or "spirit control." Mediumship is the result of an unusual degree of psychological and physiological susceptibility to impressions from *without*, generally coupled with an imperfect personality and feeble will or power of moral resistance, and is a perversion of some of the activities of the sixth sense. True clairvoyance or normal seership is not mediumship; it is in no way dependent upon "spirits," or upon any personal influence.

Through this impressibility of the sixth sense we are affected by, and in turn enabled to act upon and affect, those with whom we are in mental sympathy or psychometric *rapport*. It is through the power to act directly upon such persons that mental telegraphy and metaphysical healing are possible; but when we yield ourselves to the conditions into which we thus mentally enter, and fail to maintain our individuality and power to react upon them, we are liable to lose our own self-control and become subject to them. We are then liable to take on the diseased conditions of the sick instead of healing them. L. S. C.

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A SPECTRAL CITY.

On his return from a tour through Alaska, Mr. L. B. French told a Chicago reporter that he saw the wonderful and much discussed mirage which has been named the "Silent City." It is occasionally visible in the summer season from certain points in Glacier Bay. He describes it as follows:

"About five o'clock on the afternoon of an early July day we suddenly perceived, rising above the glacier, over in the direction of Mount Fairweather, what at first appeared to be a thin, misty cloud. It soon became clearer, and we distinctly saw a spectral city moving toward us. We could plainly see houses, well-defined streets, and trees. Here and there rose tall spires over huge buildings, which appeard to be ancient mosques and cathedrals. It was

a large city, one which would contain at least one hundred thousand inhabitants. I have seen Milwaukee miraged over Lake Michigan, and this city appeared considerably larger than that. It did not look like a modern city—more like an ancient European city. I noticed particularly the immense height of the spires. Of course we were much excited. The Indians who were with us were overcome by their superstitious fear and ran away. We both had cameras and separated in order to take it from different points of view. By the time we reached points of vantage it had grown fainter and soon disappeared. I should say the spectacle lasted about twenty-five minutes."

* * *

"CRYSTAL GAZING."

I was writing at an open window and became aware that an elderly relative inside the room had said something to me. But the noise of the street prevented my hearing, and a wish to discourage conversation prevented my asking what had been said. My ink began to run low, and I took up the inkstand to tip it. Looking into the ink, I saw a white florist's parcel, as though reflected on its surface. Going into another room, I *there* found the parcel in question, of which I had had no knowledge. I returned carrying it, and was greeted with the remark, "I told you half an hour ago to attend to those flowers ; they will all be dead."

A relative of mine was talking one day with a caller in the room next to that in which I was reading, and beyond wishing that they were *further* I paid no attention to anything they said, and certainly could have declared positively that I did not hear a word. Next day I saw in a polished mahogany table, "1, (Earl's)-square, Notting Hill." I had no idea whose address this might be. But some days later my relative remarked : "H. [the caller aforesaid] has left Kensington. She told me her address the other day, but I did not write it down." It occurred to me to ask, "Was it 1, (Earl's)-square ?" and this turned out to be the case.—*From Citations by F. W. H. Myers.*

DEPARTMENT OF

HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

ABSURDITIES CONCERNING DISEASE.

When a physician is called to prescribe for a patient, he usually inquires concerning physical symptoms and conditions, either past or present, and then proceeds to establish a different physical condition as a supposed cure; the metaphysician, however, asks concerning the prevailing mental conditions, invariably finding an adequate cause for the physical disturbance in the corresponding mental action that has existed either consciously or sub-consciously. Changing this action removes the real cause of the sickness and produces a certain cure.

The opinions commonly held, both by individuals and the profession, with regard to the nature and cause of disease are, when calmly considered, little short of ludicrous, while the average attempt at scientific cure is scarcely more than experiment. Consider, for example, that commonest of all human ills so inconsistently called "a cold." For hundreds of years the race has been suffering from this supposedly prolific generator of many diseases, and to-day not a physician in the world would dare say that the experience of *materia medica* for over two thousand years—since the time of Hippocrates and Galen—has succeeded in discovering any natural remedy to act as a positive cure for so sim-

ple a disorder as "a cold in the head." A "regular" physician prescribes certain poisons for the already overwrought system that is laboring under the influence of feverish *heat;* these sometimes seem to produce favorable results, although doubtless failing to restore in an equal number of cases. His brother of the new school applies another drug, or combination of materials, for practically the same purpose, with a similar result. The schools of medicine have had hundreds of years in which to study the workings of this apparently simple and certainly very general complaint—a "cold," and the attention of hundreds of wise men has been directed to its symptoms; yet to-day the "cold" is one of the most potent adversaries of the race, seldom vanquished, and seemingly capable of destroying the plans of thousands and holding its victims at will. While one prescribes one remedy and the next another of precisely opposite characteristics, the cold sometimes yields to its victim's faith in the remedy employed; but more frequently it seems to linger, taking its own time.

The absurdities connected with the idea of "taking cold" are numerous. When one considers the relation of the human being to the elements, in the aspects that are usual to the race, he realizes that man has plainly forgotten his heritage from Eden. It was the Omnipotent himself who said of man, "Let them have dominion over all the earth." Conditions have plainly reversed, for to-day all the earth has dominion over man. The fish of the sea devour him; the fowls of the air steal from him; the creeping things frighten and seem to injure him; the sun smites his body; while the rain, the snow, and the strong wind give him—*a cold!*

Now, is it not absurd to suppose that pure air is capable of touching man with blight or injury and a loss of vital powers? Out under the canopy of the sky man walks with freedom and appropriates all the pure air that his lungs are capable of receiving. True, the air may be much warmer or several degrees colder than he can enjoy or than he is clothed to meet; but ought this circumstance to bring disease upon one born to have dominion over all the earth, and is it not absurd that for hundreds of years he should have fallen into the error of supposing that sickness is a necessary consequence of any variation of heat or cold? Still more incredible is the almost universal belief that a man who sits in an inclosed space—a house or hall—and permits a little breath

of the fresh God-given air to blow upon him, will contract an illness from which, humanly speaking, he may die.

It has been proved again and again that a "cold" results from the *belief* that it may be so contracted, rather than from any necessity arising from the nature of the air or the physical condition of the victim. A certain nervous man dining at the house of a friend was so seated that he believed himself to be directly in front of an open window. Supposing himself to be of delicate constitution, he was exceedingly annoyed by his nearness to the window, but did not feel at liberty to remonstrate and thus disturb the harmony and comfort of other guests. Little by little he felt his old enemy approaching; cold shivers ran up and down his spine; his head began to ache and his eyes to swim. All appetite was gone, and he was fast becoming extremely miserable in anticipation of the rheumatism, neuralgia, cough, or pneumonia, which he believed to be imminent. In despair he begged to be excused from the table, and in passing the window, which he believed to be wide open, discovered to his surprise that it was closed fast, the glass being concealed from view. Had he failed to make this discovery he might easily have contracted a serious illness, and even have yielded up his life to his foolish apprehension. This needless fate has probably befallen thousands under similar circumstances.

Such instances will doubtless find a counterpart in the experience of many of my readers. On a warm summer night a weary traveller was sleeping in his room at a friend's house, which he had reached late in the evening. Waking in the night greatly oppressed by the heat, and unable to find a match, he groped his way to what he supposed to be a closed window. In vain he endeavored to raise the sash. There were no springs or other means of opening to be found. Finally, in despair he broke the pane with a heavy blow and retired to sleep, in the restful assurance that he now had a plentiful supply of air; but in the morning, to his great surprise, he discovered that the broken glass was set in the door of a book-case!

A man comes in from violent exercise in a heavy perspiration, and seats himself by the open door to enjoy the cool breezes of heaven created for his pleasure and dominion. At once some one urges him to beware, on penalty of severe illness, and tells him that hundreds of deaths have resulted from carelessness in this

respect. Nature, however, proves the contrary. The heated dog plunges into a cool stream and is quickly refreshed ; while the human animal has constructed for himself such a mass of inconsequent, illogical beliefs concerning what he may not do with impunity, that he is at the mercy of east wind and north wind, draughts, falling rain, snow, and fog. He fears the light rain which falls in the street and moistens the soles of his boots. He may not wear a heavy flannel on a cool day, and when it is several degrees warmer he must change it for one better suited to the weather. He endures this unnecessary weight and perspires in great discomfort simply because the calendar day when he usually changes his flannels has not yet arrived. He forgets that his grandfather, his great-grandfather, and a long array of ancestors died without having heard of heavy, medium, and light-weight flannels, and yet lived to a greater age than he is ever likely to attain. Absurdly enough, he forgets that he rises each morning with practically a new body, and that the highest common sense should teach him to adapt himself, so far as may be, to the atmospheric conditions of the day.

No one is ever in better health for wearing winter flannels on a day so warm that he needlessly perspires under their weight. The woman of fashion dons a light, delicate robe, dismisses heavy flannels, and uncovers her graceful shoulders for the winter evening ; yet nine times out of ten, in her enjoyment of the occasion, she forgets to " take cold," and is no worse for what her physician may call a dangerous exposure. Should she carry to the fête an uneasy, disturbed condition of mind, and constantly present to herself the dangerous risk she believed herself to incur by her carelessness, no doubt she would suffer for her seeming temerity. Also, if some apprehensive friend shudders to see her so apparelled, predicting cold, fever, or rheumatism, the image on the friend's mind may be quite sufficient to bring about some unhappy result, through thought-transference of such an idea.

In point of fact, the race is held firmly in bondage to its own misconceived ideas of the potency of what is deemed "a cold." The wiseacres tell us that, when the pores of the skin are opened by perspiration, the sudden application of cold air or water causes congestion ; but there is abundant testimony in well-authenticated cases like the above, as well as from numerous other sources, to

prove that the theory is wholly man-made, and that the original plan of the Creator did not place mankind at the mercy of every passing breeze and change of temperature. Had this been a part of the divine plan, surely the Pilgrim Fathers would never have been permitted to land on the bleak shores of Plymouth, and to make their settlement in a country than which no more variable climate can be found. There can be no reasonable doubt that pure, cool air is intended to counteract the effect of heat. It is a good gift of God, made for our use ; but we refuse it as such, and permit it to become our master instead of our friend and servant.

Another absurdity commonly exists concerning the use of cold water—also a God-given boon to man. Not so many years ago, the entire medical profession was firm in its assurance that the victim of fever should not under any circumstances be allowed to drink water. The consequences of indulging in that cooling, healthful beverage, which every fevered patient longs for, were scientifically declared to be most pernicious, and relatives were forced to listen in agony to cries of distressful thirst which they dared not relieve lest disaster should ensue. Traditions were not lacking, in those dark ages, of sick ones who had surreptitiously partaken of the forbidden draught and, despite the menace of the physician, favorably progressed to recovery. In an old New England town you may to-day be told of an old woman, very sick of typhoid fever, whose craving for water or some cooling draught became the pity of the neighborhood. One night she eluded the vigilance of her watchers and gained possession of five cool, unripe cucumbers, which she literally devoured, "rinds, bitter ends, and all," as she afterward explained. Her recovery began from that very hour when nature was allowed to have her way, and the absolute requirements of the fever-stricken system were satisfied.

When overheated we must not partake of cold water, say the authorities on hygiene ; and in the panting days of summer, when nature cries out for the cooling draught, we are advised to indulge sparingly. The savage and the lower animals know little of such restriction ; moreover, when living apart from civilized man, they know nothing of the long catalogue of diseases that is given in the medical books.

In connection with the metaphysical theory of the cause and cure of disease, the physical life of the lower animals is a study of

no small interest and importance. Popular sentiment denies to the dog, the horse, and the tiger, the possession of that entity which we call mind. Into a discussion of the precise boundaries of this limitation we do not at present propose to enter; but, accepting the popular conclusion—and we must certainly admit that the lower animals enjoy no such spiritual living and evolution as are allotted to man—we must concede that a strong argument is here afforded the metaphysician who believes that all disease has a mental origin. Since the lower animals, with their great lack of mental power, enjoy immunity from the countless diseases of the higher plane of living, it follows that—lacking the source of disease, the mentality—they must evidently be physically exempt from its effect.

In further corroboration of this theory of the origin of disease from mind, as shown by the comparative health of the lower orders, notice the fact that domesticated animals—commonly associating with man and to a large extent sharing in his thought-atmosphere—are far more liable to disease and abbreviated physical life than the wild or so-called neglected animals. A pet dog is given a warm bath, rolled up in blankets, or diligently manipulated; yet he may sneeze or "take cold," and display all the symptoms that distinguish the "cold" in the case of his mistress. But out in the woods, your fine, free St. Bernard or mongrel plunges headlong into the brimming lake, refreshes himself with the cold bath, bounds out on shore with a Titanic shake, and is off again, happy, healthy, and fearful of no malady whatever. Down in the city slums, the little dog of the street Arab, innocent of daily attention and enduring considerable anxiety as to his daily food-supply, is, again, healthy and happy, sleeps out of doors with his uncared-for master, and enjoys a rude healthiness to which the petted poodle is a stranger.

Whence came that cruel monster "la grippe?" Ten years ago it was unknown, at least by name, on these shores. Did the wild Indian, out on the plains, away from the abode of civilized man, share in its bad effects? Did the fish of the sea or the birds of the air sicken and die in that epidemic? If man alone, or the lower animals connected with the daily thought-life of man, experienced the distress of that epidemic, for which no adequate physical cause has ever been assigned, who shall say that a wave of

bad thought, some disturbance in the mental atmosphere of man, is not more naturally to be considered as the origin of "la grippe?"

There is practically no limit to the absurdities extant about disorders of the digestive organs. The dyspeptic lives in a thought-world of his own, by which he is falsely convinced, beyond the power of reasoning, that he cannot with impunity permit himself to eat certain viands. He must be denied this, partake sparingly of that, and, to put it very plainly, he must concentrate his mind on his stomach if he would enjoy even the very moderate degree of healthfulness which he believes possible to himself. One has discovered that he may take milk without bad results, and confines himself strictly to one article of diet, which, like any other food used solely and for hygienic reasons alone, soon becomes distasteful. His thought, like his diet-list, doubtless becomes narrow and contracted, and his life is lived under a constant shadow. Notice, in contrast, how the free, wild animal chooses his food. True, we may say that instinct teaches him what to choose and what to avoid, but man possesses something far better than instinct. The difference is that the lower animal obeys the voice of his God-given mentor and the man does not. The moment that his healthy appetite has been satisfied, the lower animal rejects the additional morsel, be it ever so dainty and tempting. Man, on the other hand, reaches out greedily for the rich confection or the sparkling stimulant, when his natural want has been appeased and he no longer either hungers or thirsts. We say, then, that the man "makes a beast of himself," but this judgment is plainly an unfair reflection on the beast, who in his wild state is never so unreflecting and bestial as man when he becomes a drunkard or a glutton.

The most that can be said for him who indulges his appetite to the point of gluttony, drunkenness, or dyspepsia, is that the real man, or mind, sitting within, dimly remembers a time when he had dominion over the physical world, and forgets for a time that he has fallen from his high estate. If he had not so fallen, dyspepsia would not even follow indulgence—supposing that indulgence were possible to the true man. When he is restored to his high estate and regains comprehension of his real self and his high origin, the desire for indulgence no longer exists. He is thinking of something else.

A peculiarly interesting incident of mental treatment in a

case of dyspepsia was recently told me by a renowned metaphysical healer of New York City. The patient was the daughter of an old physician and had become the wife of a physician. Despite these apparently favoring circumstances, she had been for many years a confirmed and miserable invalid, unable to enjoy a varied diet, and little by little her bill of fare had been limited, until it included nothing but uncooked beef finely chopped. She had come to loathe this unsavory portion, fit only for a carnivorous animal, when at length she heard of this metaphysical healer. The father and husband, though far from believing in the theories of the metaphysician, were entirely willing that the aid, which they had for years failed in giving, should be sought from any source. The metaphysician first ordered that the distasteful food should not be offered to his patient, and that she should see no food until she should begin to feel a natural craving for some particular article of diet. She protested that she would die of starvation, but the metaphysician believed otherwise and gave frequent mental treatments. In less than two days the expected results came about. A thoroughly healthy desire for brown bread made its appearance and was instantly gratified, with no unpleasant results. For several days the appetite for this food recurred at frequent intervals. It seemed as if the system were seeking amends for lost time, and before many weeks had gone by, the mental treatments still continuing, a restoration to health had been effected.

Of kindred universality to the disorders of the digestive organs are those multifarious "headaches" of which one hears so constantly, and which, whatever their origin, lord it over mankind as successfully as does the "cold." Much might be written of the absurdities connected with these disorders. Because of their *location*, you may even find physicians of all schools who will admit that these may have a mental origin. The same sort or degree of pain appearing elsewhere would receive a different diagnosis. But no more surely is the headache of *mental* origin than are a dozen other disorders. Over and over again the victim of the headache forgets all about the pain, is in fact cured, when some absorbing thought or diverting incident is brought to his mind. Unhappy people seek the theatre, the opera, or foreign travel, in order to replace unpleasant mental sensations by those more agreeable. They say that they wish to "forget," but the real

object of their seeking is not forgetfulness but cure. The physician who prescribes a foreign tour for a patient suffering from physical disorder often brings about a cure simply because the disordered mind, being fed with new emotions, in the midst of new and pleasant scenes, recovers its tone, while the body, which has been reflecting the disturbed condition of the mind, having now no painful image to reflect, simply resumes its wonted state of healthfulness.

A diverting story is often the best and quickest possible cure for the suffering body when the affliction has not become permanent. Frequently it happens that a person of few cares and few real sorrows falls a victim to many fancied disorders, which may speedily disappear and leave no trace, if sudden emergency compels an instantaneous and continued action. The influence of crises, of accidents, and impending danger, in the driving back of bodily illness, is too well known to require repetition; but it proves a point, as when a man confronted with death by shipwreck forgets the sea-sickness of which he may have thought himself about to die.

If the day shall ever come when a material remedy is discovered which will cure rheumatism, neuralgia, dyspepsia, "la grippe," and all the other train of ills, in every instance, or even in half or two-thirds of all instances; if physician or chemist ever reaches a point when a definite remedy for any one disease can be purchased in the assurance of cure; if ever any medical student, with all his years of study, discovers one potation that will inevitably and assuredly bring about healthy physical action in a diseased body—then, and not till then, shall we be justified in believing that these apparent absurdities concerning physical disease are actually absurd; that disease is purely material, and that it can be removed by material means; and that not the mind, but the body, is the real man, created by the infinite One and given the authority of dominion over all the earth. This too common idea of human existence holds no potency of good for suffering mankind, and fails at every point on examination; while the opposite statement—that the thinking Intelligence is the Man who was given that dominion—stands the severest test in every phase of life. Intelligence never takes "a cold."

JOSEPH L. HASBROUCKE.

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

"THE RELIGIOUS TRAINING OF CHILDREN."

"The Influence of Ideals," by Abby Morton Diaz, contained in the present number, will be incorporated into her forthcoming volume on "The Religious Training of Children." This series of articles has awakened so broad an interest among parents and educators that its publication in book form will be welcomed as a valuable guide to those who have the responsible care of children and appreciate the value of the highest religious principles.

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WOMAN IN BUDDHISM.

The ancient faith of Shintō has been at least as gentle to woman as the ancient faith of the Hebrews. Its female divinities are not less numerous than its masculine divinities, nor are they presented to the imagination of worshippers in a form much less attractive than the dreams of Greek mythology. Of some, like So-tohorino-Iratsumé, it is said that the light of their beautiful bodies passes through their garments; and the source of all life and light, the eternal Sun, is a goddess, fair Ama-terasuoho-mi-kami. Virgins serve the ancient gods, and figure in all the pageants of the faith; and in a thousand shrines throughout the land the memory of woman as wife and mother is worshipped equally with the memory of man as hero and father.

Neither can the later and alien faith of Buddhism be justly accused of relegating woman to a lower place in the spiritual world than monkish Christianity accorded her in the West. The Buddha, like the Christ, was born of a virgin; the most lovable divinities of Buddhism, Jizō excepted, are feminine, both in Japanese art and in Japanese popular fancy; and, in the Buddhist as in the Roman Catholic hagiography, the lives of holy women hold honored place. It is true that Buddhism, like early Christianity, used its utmost eloquence in preaching against the temptation of female loveliness; and it is true that in the teaching of its founder, as in the teaching of Paul, social and spiritual supremacy is accorded to the man. Yet in our search for texts on this topic we must not overlook the host of instances of favor shown by Buddha to women of all classes, nor that remarkable legend of a later text, in which a dogma denying to woman the highest spiritual opportunities is sublimely rebuked.—*Lafcadio Hearn.*

THERE is no condition in life that excludes a wise man from discharging his duty. If his fortune be good, he tempers it; if bad, he masters it; if he has an estate, he will exercise his virtue in plenty; if none, in poverty; if he cannot do it in his country, he will do it in banishment; if he has no command, he will do the office of a common soldier. Some people have the skill of reclaiming the fiercest beasts; they will make a lion embrace his keeper. This is the case of a wise man in the extremest difficulties; let them be never so terrible in themselves, when they come to him once they are perfectly tame. Wisdom does not teach our fingers but our minds, and instructs us not in the instruments but in the government of life, that we may not only live, but live happily. She teaches us what things are good and what evil, and what only appear so; to distinguish between true greatness and false; to raise our thoughts to heaven; to exalt ourselves from things corporeal to incorporeal; to search nature and give laws to life; and that it is not enough to know God unless we obey him. She looks upon all accidents as acts of Providence; sets a true value upon things; delivers us from false opinions, and condemns all pleasures that are attended with repentance. She allows nothing to be good that will not be so for ever; no man to be happy but he that needs no other happiness than what he has within himself; no man to be great or powerful that is not master of himself. This is the felicity of human life, a felicity that can neither be corrupted nor extinguished. —*Seneca.*

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ALL truths are old, and all that we have to do is to cognize and utter them anew.—*Goethe.*

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TRANSFORMATION.

"Fair soul, in your fine frame hath love no quality; if the quick fire of youth light not your mind, you are no maiden, but—a monument."

I am no monument, but truly human!
Containing all that flows from life divine—
Which thrills from farthest star to heart of mine—
And echoes past proclaim that "You are Woman!"

We are the soil, regenerating man:
By God implanted throughout all earth's lands.
The soul and tissue here unite—join hands;
Nature ordains: we follow out the plan.

The body—formed by mind from dust of earth—
The Positive, the breath of life, breathes through
The Negative: a potent force and true,
For, lo! combined, a soul is given birth.

—*Rose Maynard David.*

BOOK REVIEWS.

MYSTERIA. By Dr. Otto Henne Am Rhyn. 236 pp. Cloth, 75c.; paper, 50c. Published by J. Fitzgerald & Co., New York.

Mystery has always exerted a subtle influence upon mankind, but the mysteries of religion have a greater purpose than merely to arouse the questioning of the curious. In its esoteric meaning it is shown to possess a purpose, which is the awakening of the mind to a higher comprehension of the Divine Being. The author of the present volume is State Archivist of St. Gall, Switzerland, and has had ample opportunity to search the histories of all secret orders and arrange the religious rites and doctrines that have existed in ancient, mediæval, and modern times. Among the subjects treated are the secret teachings of the priests of Egypt, Zoroaster and the Persians, Brahmins and Buddhists, the secret leagues of barbarous peoples, the Hellenic mysteries, the mysteries of Eleusis, Samothrace and Crete, the Dionysia, the Roman Bacchanalia, the Pythagorean League, mysterious personages of ancient times, Hellenism, Judaism and Christianity, Apollonius of Tyana, the Middle Ages, the Templars, the Vehmgerichte, Stonemasons' lodges, astrologers and alchemists, Freemasonry, Rosicrucians, the Illuminati, and various imitations of ancient mystic leagues.

THE *Exodus* is a new publication, presented by the Gestefeld Library and Publishing Co., New York. To those who are not content to remain within traditional limitations is here presented a reasonable inquiry into science and religion. A Still Higher Criticism, International Bible Lessons, and The Mastery of Fate constitute an excellent table of contents. Annual subscription, $1.00; single copies, 10c.

WE are pleased to note the progress of the *Altruist*, a monthly journal devoted to common property, united labor, mutual assistance, and equal rights. Communications addressed to the editor, Alexander Longley, Box 153, Higbee, Mo., will receive attention, and all information in regard to the community-homes and this actual application of altruistic principles will be cheerfully furnished.

THE *New Man* is a monthly journal devoted to mental science, mental healing, and mental development. The first copy, published in October, at Beloit, Kansas, presents an interesting array of metaphysical philosophy, and gives promise to grow from its present small beginning until it shall wax strong both in stature and wisdom. Self-culture is so admirable a purpose that this journal will doubtless meet with the recognition it deserves. In these days of the "new woman," it seems appropriate that man as well should aim to become regenerate. Yearly subscription, 50c.; or three copies for $1.00.